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THE
JEWISH EXPOSITOR,
AND
Friend of Israel.

APRIL, 1829.

DISCUSSION WITH A LEARNED JEW.

(Continued from page 48.)

To the Editors of the Jewish Expositor.

Gentlemen,

As you have kindly inserted my former communication, I have now to request the same favour for the inclosed, being a reply to my Jewish friend, containing my observations on his letter.

Your's, sincerely,

CHARLES.

To Mr. J——

My Dear Sir,

I have to express my obligation for your kindness, in replying to my request, concerning the explanation of Isaiah liii., and I now take the liberty of sending you some considerations, upon the interpretation, which you have given me of that important passage. And first, in relation to the foundation of your religious system, viz. the hope of physical prosperity as a motive to obedience, and the fear of temporal evil as a dissuasive from transgression. I grant that in the Old Testament, temporal blessings are promised to the obedient, and temporal evils threatened to the disobedient; but I deny that the good promised, or the evil threatened, was entirely, or

principally limited to natural and temporal objects, exclusive of those which are spiritual and eternal. I demand which is the most important; the soul or the body? If you answer, the soul; then I demand further, whether it is reasonable to suppose that God, who is himself a Spirit, would fix all his attention upon the body, and wholly neglect the spiritual interests of the human race? Is not the eternal felicity of the soul more worthy of the regard and care of the Almighty, more worthy of a Divine revelation also, than the temporal prosperity of the body in this transitory world? It is true, that in the writings of Moses and the Prophets, temporal rewards chiefly are promised to the obedient, and for two reasons; first, because the nation of Israel was under a Theocracy, and God being their King, it was necessary that the benefits resulting from obedience to him, should have respect to the things of this present life. But there was a second reason, viz. that the whole system of the Hebrews was typical of spiritual and eternal things, and, therefore, under the promises of temporal prosperity, eternal happiness itself is implied and signified. The principle you have laid down is contrary to this opinion; and it is no less contrary to the opinion of your Josephus, of many of your learned writers, as I shall presently show; and, also,

what is far more important, it is contrary to the sacred Scriptures, and to every proper consideration of the wisdom, goodness, and providence of God. The promise of the land of Canaan was made first to Abraham, and then afterwards it was repeated by Moses to the Israelites, who were upon the point of entering into the possession of it, Deut. xi. 31, 32. It is plain, that the promise of the land of Canaan was one principal encouragement to obedience. One verse, out of many, is sufficient to prove this: "All the commandments which I command thee this day, shall ye observe to do, that ye may live, and multiply, and go in, and possess the land, which the Lord swear unto your fathers," Deut. viii. 1. But your fathers looked upon Canaan as a type of heaven, and of that peaceful and eternal blessedness, which the Messiah will bestow upon all his faithful servants. Jacob, therefore, when the Lord renewed unto him the promise of Canaan, saying, "The land whereon thou liest to thee will I give it, and to thy seed," Gen. xxviii. 13, awoke out of his sleep, and said, "This is the gate of heaven," meaning the very land of Canaan in which he then stood, was the gate, or entrance, or figurative representation of heaven. And, according to Temunah, quoted in Jalkut Rubeni, fol. 52, 23, and 10, 52, 4, "Jacob our father knew that the temple which should be built on earth, would resemble that temple which is in heaven, as it is said, 'And this is the gate of Heaven.' But the ladder reached from the heavenly temple to the earthly temple, i. e. by the one known way, which leads from one temple to the other. By that way and ladder, angels ascend and descend, and in like manner souls also." That the temple of Jerusalem, and all the rites and ceremonies of the religion of Moses, were known to have a spiritual signification, is plain from the testimony of your ancient and most learned writers. Thus R. Bechai, fol. 105.3, says, **החקים זכרון ודגמא של מעלה** The ceremonies are types and figures of heavenly things.

For they are called **חקים**, because they are **חקוקים**, engraven above." Tanchuma, fol. 31. 1. "The temple below was framed after the likeness of the temple above." The Holy of Holies also was typical. Schir Haschirim Rabba, fol. 29. 4. "A man when he prays directs his heart to the Holy of Holies." This difference occurs between R. Chija the Great, and R. Simeon Ben Chalphatha. The former says, that the heart must be directed to the Holy of Holies above; the latter, to the Holy of Holies below. R. Pinchas said, "I approve either opinion, for the Holy of Holies above answers to the Holy of Holies below, as it is said, Exod. xv. 17, 'The habitation of thy seat which thou hast made, O Lord.'" The ark of the Covenant likewise was considered typical. R. Nathan said, "The Ark of the Covenant answers to the Throne of Celestial glory." Tanchuma, fol. 38, 4. "The figures of the tabernacle, relate to spiritual things, and from these figures we may learn more sublime truths." Præf. in Maimon de vacc. ruf. Tour Philo also says, "As the temple or the tabernacle was the world; so the officiating High Priest was the figure of the first-begotten Divine Word." Philo de Somnes, p. 463. de profug. 562, 563. Josephus shews the figurative meaning of the tabernacle and its furniture; so, says he, "the tabernacle is of thirty cubits, divided into three parts, whereof two are left for the sacrifice, as places common, signifying the land and sea, wherein all sorts of creatures exist; but the third part is separated and reserved for God alone, and this signifies heaven, which is inaccessible to man. The table on which the twelve loaves were placed, represented the year with its twelve months. The candlestick with the seven lamps, represented the seven planets. The veil wove with four colours, signifies the four elements; for the linen seems to typify the earth from whence it was derived; the purple resembles the sea, because it was made of the blood of a shell fish, called murex; the hyacinth, which inclines to azure, shews

the heaven; and the scarlet denotes the fire. The tunic of the High Priest typifies the earth, for it is made of linen. The hyacinth represents the heaven, the pomegranate the lightning, and the bells the thunder. The surcoat sheweth that the world is composed of four elements, resembled by its four colours, to which gold is annexed, (as I interpret it,) because light is annexed to all things. The girdle of the ephod resembles the sea, which enfoldeth and encircleth all things. The two sardonyx stones, set as loops in the High Priest's garment, signify the sun and moon. The number of the stones in the breastplate shows the number of the months. The mitre, hath an allusion to Heaven, on account of its azure colour, for otherwise the name of God might not be placed therein; and the triple crown of gold, by its brightness, shows his glory and Sovereign Majesty. Josephus, lib. iii. cap. 8.

It is evident that your ancestors considered the land of Canaan, the temple, the ceremonies of worship, and the High Priest, to be types of spiritual and heavenly things; and, surely, therefore, they must have looked beyond temporal rewards and punishments, according to their obedience to, or disobedience of God's law. This conclusion is strengthened by the language of Moses himself, and of the sacred writers who followed him; as we now proceed to manifest. Your father Jacob, when about to die, said, "I have waited for thy salvation, O Lord," Gen. xlix. 18. Certainly he lived in the expectation of something more than the rewards of temporal prosperity. And this is plainly stated in the Targum of Jonathan, which has the following Paraphrase, "I expect not the deliverance of Gideon, neither do I look forward to the salvation of Sampson, because these deliverances are temporal; but I wait and look for *thy* salvation, O Lord, because *thy* salvation is

עלמין, פורקן, *eternal* deliverance." Jacob therefore was influenced by the hope of *eternal* happiness, and not merely of temporal prosperity, to

obey God. In Deut. xxx. 6, it is written, "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live, Heb.

למען חייך for the sake of thy lives." Why is it said חייך in the plural number? Is there not a reference to more than temporal life? Is there not a clear allusion to eternal life also? The חיים "lives," point

out the life that now is, and that which is to come; and God promises to circumcise the hearts of Israel to love him and to obey his commandments, so that they may enjoy not only the life of the body, but also the life of the soul for ever. And this blessedness was what Moses set before Israel to induce them to be obedient. "See I have this day set before thee life,

(את-החיים, the the lives,) and good, and death, and evil," Deut. xxx. 15. He proposed to them as the sanctions of his law, the promise of long life in the land of Canaan; and this, as the type and pledge of everlasting life in the future world. Thus your inspired lawgiver looked beyond the mere confines of time, and extended his view to the glories of eternity. Had he not done so, he would have held out no comfort and happiness to the immortal spirit of man, and would not have equalled even the heathen mythologists, who all hold out an Elysium for the good, and a Tartarus for the evil. Surely you would not wish to represent Moses and his religion to be less worthy of notice and regard than the systems of the heathen; and this would be the case, if Moses promises nothing better than physical and temporal prosperity. But the true meaning of the Mosaic promises and threatenings, may be ascertained from the hopes and fears of pious Israelites, who lived while the tabernacle and temple were in existence; and all the Levitical rites, ceremonies, and privileges were in full force and operation. If the system, which Moses taught, depended en-

tirely upon *temporal* promises and threatenings, is it not unaccountable that they, who were brought up under that system, should have been influenced by the hope of *eternal* happiness, and by the fear of *eternal* punishment? But that such was really the case, appears in many instances. For example, David, after a long and prosperous reign, comforted himself with the hope of future and eternal happiness, saying, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow," 2 Sam. xxiii. 5. That David refers here to spiritual blessings, is evident from the expression, "This is all my salvation, and all my desire;" for how could any person on the point of death say, that the temporal blessings, which he was about to leave for ever, were all his salvation and all his desire? It was then a covenant which embraced spiritual and future blessedness, that God had made with David, and the consideration of which animated him in the way of obedience. And what does David pray for in the Psalms? In *Psa. iv. 6, 7*, he desires the *favour* of God, and declares this to be more precious to him than worldly prosperity. "Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

In *Psalm xvi. 11*, David expresses his expectation of future life and happiness, saying, "Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore." These pleasures were not of this world; they consisted not in physical and temporal enjoyments; but they were the pure and spiritual felicities, which remain for the righteous in the presence of God world without end. And therefore in *Psalm xvii. 15*, David declares his firm purpose and unwavering desire, saying, "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Upon this verse there

is the following observation in *Midrash Tehillim* upon *Psalm xvii. fol. 12. 3*. "David said to the Holy Blessed God, Lord of the world, others come instructed by the power of the law, and strong in good works, but I come to thee only as a poor sinner, seeking righteousness, as it is said, I in beholding righteousness shall be satisfied."

Another explanation of the words, I shall be satisfied in beholding, is, Thou hast said, No man shall see me and live; but, in the future age, viz. at the time when the dead shall be raised, my eye shall be satisfied in beholding, as saith *Isa. xxv. 9*, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in his salvation." To *eternal* blessedness David had respect in these words also, "How great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men," *Psa. xxxi. 19*.

In the book *Zohar* it is written, "R. Eleazar began to comment upon these words, How great is thy goodness, which thou hast laid up for them that fear thee. How great is that supernatural and precious goodness which God hath determined to shew to men fitted for the upper world, and who *have attended to the law*, when they ascend to that world. And it is not written goodness, but *great* goodness. And what is that? I answer, from *Psa. cxlv. 7*. 'They shall abundantly utter the memory of thy great goodness,' i.e. the delights of the living, who in the future world come to him that liveth for ever."

To the same purpose is the following quotation from *Midrash Tehillim, fol. 21. 2*. "R. Abba Ben Cohana said, The Holy Blessed God said to the Israelites, Ye have observed my law and precepts in this world, and I will keep for you a part of the blessedness which is prepared for the just in the future age. לעתיד לבא."

And it is remarkable too that David does not say, Blessed is the man who

is rich and prosperous, and happy upon earth, which he would have done, if only temporal rewards were the inducement to obedience; but he says in *Psa. xxxii. 1, 2*, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile." So in *Psa. xxxiv. 8*, "O taste and see that the Lord is good, blessed is the man that trusteth in Him." True blessedness, therefore, consists not in worldly prosperity, but in pardon of sin, and in believing reliance upon God. I might add much more to the same purpose from the *Psalms*; but this would lengthen my observations too much, and take up too much of your time. Enough has been said to prove that the foundation upon which you would rest for the observance of the religious system of the Hebrews, viz. "the hope of physical prosperity, and the fear of temporal misfortune, is inconsistent with the opinions of your ancient writers, with the hopes and desires of David, with the honour of Moses as a law-giver, and with the wisdom and goodness of God, which forbid us to suppose, that He would care for the happiness of his people in this world only, and leave them without a hope, or a promise of spiritual and eternal blessedness."

You say, "If sometimes they do not succeed in the perfect elucidation of the text; if sometimes the text is rendered more conformably to the Christian system in regard to the moral redemption of the human race; the Israelites then impugning every foundation of this doctrine, believe it untenable, and oppose many texts, the predicate of which has had no fulfilment, either in the person of Jesus of Nazareth, or in contemporaries, or succeeding events."

You admit here, that the principle of temporal prosperity which you have laid down is insufficient for the full elucidation of some texts, which seem to admit a moral and spiritual redemption, according to the opinion of Christians; but, allowing this, you refuse to believe, that those texts,

which appear to mean more than temporal redemption, really relate to the salvation of the soul, and you determine, therefore, to reject such an interpretation of them, although your own principle is inadequate to their explanation. Is this wise, candid, and consistent with the reverence due to what you admit to be the word of God? Besides, those texts which speak of things that have not been accomplished by Jesus of Nazareth, cannot contradict other texts, which plainly describe the miracles and sufferings of the promised Messiah. God best knows when to fulfil his own will, and he is not bound to bring every prophecy to pass, just when we think fit and proper. Besides, according to the most ancient and learned Jewish interpreters, there are many predictions which relate to a suffering Messiah, and these can never be accomplished, if your view of the subject be correct. So convinced were many of your writers and wise men of this, that although they would not allow Jesus of Nazareth to be the Messiah, yet, as you must well know, they imagined two Messiahs, one who should suffer, and thus fulfil the prophecies of an afflicted Messiah; the other, who should reign, and thus bring to pass the prophecies of a triumphant Messiah. The former they called Messiah Ben Joseph, the latter Messiah Ben David. But the Scriptures mention only one Messiah, who is the Son of David, and he will fulfil all the prophecies. He accomplished, at his first coming, those which predict a state of suffering; and He will fulfil at his second coming, those which predict a state of glory.

You object to the belief of Christians in respect to the crucifixion and death of Messiah to redeem mankind from original sin and infernal punishment; "that the greatest number of texts represent the Messiah as a civil king, and do not speak at all of the expiation of sin, nor even of the punishment to which the soul of man is liable without the benefit of Christian redemption;" and, in a note you observe, "that מות תמות appears not to allude to either the death of the body, or to the infernal punishment of

the soul, but only to express a mere conceit, or opinion."

In reply, I ask, Is not the Bible the Word of God? If so, *every text* is intitled to our reverence, and we are bound as rational creatures to believe what any *single* passage may teach us. It is not for us to inquire how many texts declare the same thing, and to make our religious belief depend upon the *majority* of Scripture testimonies. This would imply, that God is not to be believed upon a *single* affirmation, and that it is necessary for Him to repeat again and again the same thing, before what he says is to be credited. Your remark, therefore, upon the plurality of texts, being in favour of a temporal and reigning Messiah, is of no weight; for, if but *one* passage of God's word represent Messiah as a sufferer, and as a sacrifice for human guilt, we must believe *that text*, because it is the word of God, and God cannot be mistaken, nor can He deceive his creatures. It is necessary, therefore, for you to prove that there is not a single text in the Bible, which speaks of Messiah as an afflicted and suffering person; and, until you can do this, it signifies nothing how many texts represent Him as a glorious and victorious King. I grant, that He is so described, and I believe, as firmly as yourself, that, as a King, "He shall reign and prosper, and execute justice and judgment in the earth;" (Jer. xxiii. 5.) but it is important to remember, that in most of the prophecies upon this subject, there are expressions which teach the spiritual nature of his kingdom, and that the blessings of his reign have relation to the soul of man. Thus it is written, "Come now and let us reason together, saith the Lord; though your *sins* be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called the City of *Righteousness*, the *faithful* city. Zion shall be *redeemed* with judgment, and her converts with righteousness," Isa.

i. 18. 25, 26, 27. "And it shall come to pass, that he that is left in Zion, and he that is left in Jerusalem, shall be called *holy*, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the *filth* of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning," Isa. iv. 3, 4. And the blessedness of Messiah's kingdom is said to consist in peace, and in the knowledge of the Lord; according to that well known prophecy in Isa. xi., 9, we read, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the *knowledge* of the Lord, as the waters cover the sea." The same reference to spiritual blessings is observable in these words; "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that *her iniquity is pardoned*; for she hath received of the Lord's hand double for all her sins," Isa. xl. 2. Is there nothing here concerning the moral redemption of the soul by Messiah? And again, "I have blotted out as a thick cloud, *thy transgressions*, and as a cloud *thy sins*; return unto me, for I have redeemed thee," Isa. xlv. 22. What redemption can be meant here, except that which consists in the blotting out, or forgiveness of sins and transgressions? "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I *righteousness and strength*; even to Him shall men come, and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be *justified*, and shall glory, Isa. xlv. 23—25. Moral righteousness and justification are here proposed as the benefits of Messiah's kingdom; and therefore in verse 17, not a *temporal*, but an *eternal* redemption is promised. "Israel shall be saved in the Lord with an *everlasting* salvation. Ye shall not be ashamed nor confounded *world without end*." Jeremiah likewise speaks to the same purpose, saying, "But this shall be

the Covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will *forgive their iniquity*, and I will remember *their sin* no more," Jer. xxxi. 33, 34. Here are promised inward and hearty knowledge and love of God's law, and the pardon of sin, as blessings to be enjoyed under the reign of Messiah. So again, "And I will *cleanse them from all their iniquity*, whereby they have *sinned against me*; and I will *pardon all their iniquities* whereby they have sinned, and whereby they have transgressed against me," Jer. xxxiii. 8. I refer you also to Ezek. xi. 19, 20, and xxxvi. 25—27, in proof of the spiritual blessings of Messiah's kingdom. It is certainly a moral redemption, of which he is the author, and the temporal peace and prosperity, which he will confer upon Judah and Israel, at his second coming, are connected with the forgiveness of sin, and the deliverance of the soul from the punishment of iniquity.

It is truly melancholy to observe your error concerning the Scriptural testimony relative to God's anger against sin; and I would ask you seriously, and with a real desire for your spiritual benefit, whether your notion upon the phrase **מִוֶּת תָּמוּת**, can be consistent with reason or truth? Is not your interpretation of these awful words a mere conceit — "*un solo concetto*?"

I do not think, that you can considerately urge such an explanation, which is wholly at variance with your own principles of attending to the rigorous literal sense of the words of Scripture. For this phrase must mean, literally, "Dying thou shalt die." And how then can it be said, "that it is a mere conceit, and has no relation to temporal or eternal death?" My dear

Sir, take care, that in your eagerness to impugn the belief of Christians, you do not make the word of God altogether without meaning, and only deserving of contempt. Such is the awful tendency of the unwarrantable liberty which you have taken with the solemn threatening of death to Adam, in case he should eat the forbidden fruit. But if this threatening were not in Scripture, there are other texts equally solemn and terrific. For instance, "The wicked shall be turned into hell, and all the nations that forget God," *Psa. ix. 17.*

In religious inquiries, we are bound to follow what Scripture teaches. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." *Isa. viii. 20.* To imagine, as you do, that it is incomprehensible that God should expose himself in our nature to suffer for the expiation of human iniquity; to object to the mysterious doctrine of the Trinity; and to urge the difficulty, that out of the Church there is no salvation, is to allow your prejudice to mislead you from the path of truth. For the question is not whether these points are capable of a full elucidation by human reason, or whether we can fully comprehend them; but it is, are they taught in that book, which we allow to be a revelation from God himself? If so, we must believe them, notwithstanding it may be out of our power to explain and comprehend many things connected with these subjects, in the present life. An inquirer after religious truth, ought to ask himself, What does the Bible teach? and not, How much can I comprehend and understand?

I agree with you, that the solution of the difficult questions between the synagogue and the church, depends upon the strict examination of the texts cited by each, and that these texts should be taken in their literal and proper sense; and I am bold to hope, that if you would lay aside the prejudices of education in the Jewish religion, and fairly examine and compare the Old and New Testaments together, praying to God at the same

time to open your understanding that you may understand the Scriptures, it would not be long before you would see, that Jesus our Saviour is the true Messiah promised to your fathers. In regard to your paraphrase and explanation of Isaiah liii. I am sorry to be obliged to say, that it is by no means satisfactory, for it does not agree with the words of the prophecy itself, nor with the principle of the literal sense which you have proposed, nor with the general tenor of the Old Testament, nor with the interpretation of the ancient writers of your nation.

For, first, the language of the prophecy is applicable to an individual person only, and does not convey the least hint of the nation of Israel being intended. Now, this is not the case in those passages wherein the Hebrew nation is called God's "servant;" for, in the texts you have quoted, viz. Isa. xli. 8. Isa. xlv. 1. Isa. xlv. 4., and Ps. cxxxvi. 2., Israel and Jacob are expressly called the servant of God; and wherever the nation is signified by that name, it is particularly specified, so as to prevent mistake. But in Isa. lii. and liii., neither Jacob nor Israel is called the servant of the Lord, and, therefore, some particular individual, and not the nation, must be intended. In Isa. lii. 10, it is said, "The *Lord* hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God." The holy arm of the Lord is that which accomplishes his will, and the servant of God is he who fulfils the purposes of the Lord. Both expressions evidently mean the same, and point to some person, who brings to pass what God determines. Now the arm of the Lord, and the servant of the Lord, are names of the

Messiah. זרוע יהוה. The arm of Jehovah occurs in these places, "Behold, the Lord God shall come against the strong, and his arm shall rule for him," Isa. xl. 10. There can be no doubt that this passage relates to the Messiah. In Isa. li. 5, 9, the arm of the Lord evidently refers to the promised Deliverer. So Isa. lii. 10, al-

ready quoted, is a prophecy of the Messiah. And it is the same person, concerning whom Isaiah asks in chap. liii. 1, "To whom is the arm of the Lord revealed?" The word servant, is still more manifestly applied to Messiah. It is so in Isa. xlii. 1, "Behold, my *Servant* whom I uphold!" &c. I do not stay to prove what reason Christians have for believing this passage to relate to Messiah, but merely quote your own authors. For instance, the Targum upon the place says, "Behold, *my Servant*, Messiah." Kimchi says, "Messiah is this *Servant*." Zecl. iii. 8, is to the same purpose. "Behold, I will bring forth *my Servant*, the Branch." The Targum has this paraphrase, "Behold, I will bring forth *my Servant*, Messiah, and he shall be revealed." And Kimchi says, "There are some who explain

צמח, the Branch, to mean the King Messiah." I come now to Isa. lii. 13, which you say relates to the Hebrew nation, and not to the Messiah. And here I cannot but wonder that you deny the authority of the Targum, which says that Messiah is the Servant spoken of in this verse. But it is not the Targum only that contains the same explanation of the words. In the book Zohar, upon Numbers, fol. 64, col. 253, it is written, "Concerning thee, O Messiah, treats this Scripture, Behold, my Servant shall prosper." Tanchuma in Jalkut Simen 11, fol. 53, 3, says, "King Messiah is here intended."

Aben Ezra likewise affirms, "Many explain these words of the Messiah." Abarbanel says, "Jonathan Ben Uzziel applies these words to the Messiah about to come, which is the interpretation of the wise men of blessed memory. I have seen also the explanation of Rabbi Moses Nachmanida, upon this prophecy, and he applies it to the King Messiah." And Alshech declares, in commenting upon this passage, "Behold, our masters of blessed memory, with one consent determine, according as they received by tradition, that it is concerning Messiah the King that these words are

spoken." From these testimonies, from the application of the name, "My Servant," to Messiah in other Scriptures, and from the necessity of considering Him to be intended here, in order that this prophecy may have any reasonable signification, I cannot but consider your opinion to be erroneous, and pray God to enlighten your mind to perceive the same.

Your assertion, that in Isa. liii. 1, the kings and the people answer the prophet's question, "Who hath believed our report?" is certainly unwarranted by your own principles of rigorous literal interpretation. For there is not in the prophecy a single word about the kings and the people; and why then should you suppose them to say, "Through whom has the arm of the Lord ever deigned to reveal himself?" In chap. liii. 2, you couple the prophet and the nations together, and suppose them to say, "The Hebrew nation is as a small sprout, and as a plant in a dry soil, which does not promise either bud or fertile vegetation, and yet it is sprung up and increased," &c. I ask again, what authority you have from the prophecy itself, to couple the nations with the prophet in this declaration? By doing so, you make the Gentile nations, and the oppressors of the Hebrews, prophets as well as Isaiah himself, for you consider this prophecy to be the united declaration of Isaiah and of the nations. But how absurd is this consequence of your opinion!

Upon chap. liii. 3, you observe, that "the prophet and the nations continue their declaration, saying, We did not make any account of the Hebrews: despised, separated from social converse, oppressed by misfortunes, held in horror by all—the Hebrew nation are considered as a person, at the sight of whom every one hides his face." And, in vindication of this paraphrase, you say, "It is to be considered, that the sacred Scripture is accustomed to intimate moral evils, under the denomination of physical evils and misfortunes; for example, Isa. i. 6, Isa. xxx., Hos. vi. 1." I agree, entirely, that the Scriptures do inti-

mate moral evils under physical evils and misfortunes; and I require you, upon this principle which you have laid down, and confirmed by an appeal to Isa. i. 6, Isa. xxx., and Hos. vi. 1, to admit, that under the promises of physical prosperity, and under the threatenings of physical evils and misfortunes, which Moses spake to your fathers, *moral benefits and moral evils were intimated*; and, consequently, that the happiness or misery of the *soul* were connected with obedience or disobedience.

Isaiah liii. 4, does not give the least intimation of wars, rapine, burnings, drought, with which God is thought to have punished the faults of the nations among whom the Hebrews are in captivity. Neither does this verse say any thing about the consequences of their misdeeds; but it says, "He hath borne our griefs and carried our sorrows," not their consequences. Isa. liii. 5, cannot, without the greatest violence to the words, admit your paraphrase; and I do not think, that you, or any one, who seriously considers the language here employed, can suppose it capable of such a forced and unnatural signification, as that contained in your explication. You say, that Israel expiates his own sins, and those of his fathers, in captivity, and procures in his redemption, salvation for the nations. I ask for proof of this from the Scriptures. Where is it written that Israel's sin is to be expiated by Israel's captivity?

You say that, "All the nations will be converted unto the religion of the Hebrews." What will be the religion of the Jews then? Will the Mosaic rites be celebrated, and all the institutions of his law restored? If so, how can all nations fulfil them? How can all nations go up to Jerusalem three times in every year, at the great festival, as Moses requires? It is impossible for such a journey to be performed three times in the year by the nations who dwell in America, in the East Indies, in China, in the South Seas, and in other parts of the world. And if this were not so, how could Jerusalem, or all Palestine, contain

the whole male population of the world, which, according to the laws of Moses, must of necessity assemble there three times every year? These impossibilities prove, that if the nations be converted to the religion of the Jews in the latter days, that religion must be different from what Moses commanded. Such will really be the case. The Jews will hear that Prophet of whom Moses speaks in Deut. xviii. 15. He will establish among them the *New Covenant*, mentioned by Jer. xxxi. 31—34. And when the children of Israel shall return, and seek the Lord their God, and David their king (i. e. the Messiah,) and shall fear the Lord and his goodness in the latter days," as saith Hos. iii. 5, then "The earth shall be filled with the knowledge of the glory of the Lord (**אֵת-כְּבוֹד יְהוָה**, i. e. the Messiah,*) as the waters cover the sea." Hab. ii. 14.

Upon Isa. liii. 8, you observe that "He, who says that this verse alludes to others besides Israel, because therein the Scripture declares the same person to be plagued for the fault of *my people*, exacts indeed much rigour and correctness in a work that abounds with so many figures; and where so much rhetorical profusion is to be found, repetition is ill supported." Now, I ask, what rhetoric, or figure of speech is found in this verse, where the language is as plain as can possibly be used? Why, then, must we depart from the literal sense here? And, if we keep to the literal sense, with what propriety can it be said, "He," i. e. as you interpret it, my people, "was stricken for the transgression of my people?" My people was stricken for the transgression of my people. This is contrary to all your former observations, which go to prove

that Israel was stricken for the faults and through means of the iniquities of the nations. This is contrary to the express language of the 5th verse, where we read, "But he was wounded for our transgressions?" &c. Surely this cannot mean that Israel, whom you suppose to be personified in this chapter, was wounded for the transgressions of Israel. If then, *my people*, in verse 8, mean the Hebrew nation, the person who is there said to be stricken, must be *distinct* from that nation, which is impossible, and your application of it to the Hebrew nation, cannot hold, without violating every rule of grammar, and reducing the word of God to absurdity.

Isaiah liii. 9, is full of obscurity, according to your opinion; but, if applied to the burial of Messiah, it is plain and reasonable. It does not at all refer to the "Jews maintaining their cause without deceit;" but it affirms positively, that the person spoken of, "had done no violence, neither was any deceit in his mouth." As to the manner "in which the Israelites would perform funeral rites," I can see nothing in this verse upon that point. And to pray for the souls of the dead, appears to me useless, and therefore unnecessary, especially since the sacred Scripture says, "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it," Ecc. xii. 7. "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest," Ecc. ix. 10. In this world only therefore we can "prepare to meet our God," and, if we neglect this, the prayers of those who survive, can do us no good, when the spirit is summoned to appear before the Judge.

According to your explanation of Isa. liii. 10, no Israelite would have a progeny, because you make this to depend upon freedom from sin. "If," say you, "his soul shall be pure from sin, he shall see a progeny," &c. But what Israelite, or any other child of Adam, is or can be pure from sin in his soul? Does not David say of himself, "I was born in sin and shapen in iniquity?" Ps. li. Is it not written,

* The Chaldee Paraphrasts commonly understand the expression, **כְּבוֹד יְהוָה** The glory of the Lord, to mean the Shekinah. In Jalkut Rubeni, fol. 109, 2, it is said, "The glory of God is Metatron (i. e. Messiah) himself, whom Moses desired to see."

"There is no man that sinneth not?"

1 Kings viii. 46. How then can this verse ever be fulfilled, according to your interpretation of it? Besides, the words of the prophet do not admit of such an explanation, for they are not, "If his soul shall be free from sin," but, "Thou shalt make his *soul* an offering for sin," (אֲשַׁם). The *soul* of the person intended was therefore to be made an expiation, a sacrifice for sin. And you will observe, it is not penitence, but his *soul* (נַפְשׁוֹ) that was to be the expiation for sin.

Now נַפֿשׁ commonly signifies life, so that the life of the individual here mentioned was to be made an offering אֲשַׁם for sin; or, in other words, He was to die as an expiatory victim, and sacrifice for transgression. I put it to you to say honestly, whether this be not the plain meaning of this verse? and if so, how contrary is your explanation of it! As to your objection, that this verse cannot apply to Jesus of Nazareth, because he had no offspring, it is easily answered, for seed, here, does not mean children, but disciples and followers. And you must know that the prophets often speak of converts to the true religion, under the emblem of seed springing up and increasing. See Isa. xlv. 3—5. Psal. cx. 3. Besides the prophet does not say *his* seed, but

he shall see seed (וִירָאָה זָרַע); so that it was not foretold that Messiah should have an offspring. And how could any person, who should die for sin, as this verse says Messiah should do, see a progeny afterwards, according to your idea! It must, therefore, mean converts and disciples. These, Jesus hath seen, and you now behold Christians in the world. And Jesus also hath "prolonged his days," for he rose again from the dead; a fact, which neither you, nor any of your nation, could ever disprove. It is not enough to deny that Christ prolonged his days; for, as a reasonable and learned man you must know, that in argument, a mere *ipse dixit* avails nothing, except it be to shew the weakness of the cause, which those who use it, espouse. I

call upon you, therefore, to bring forward solid proofs, and such as will outweigh the testimony of so many witnesses as Christians can adduce; or else to admit that Jesus rose again, and is now alive.

The remainder of your observations depend upon the application of this prophecy to the Jewish nation; and as I have endeavoured to shew how opposed such an application of it is to prophecy itself, and to the opinions of your learned ancestors, I shall not add to this letter, already too extended, any further remarks upon Isaiah liii.

The Paraphrase of Psal. xxii. which you have so kindly sent me, proceeds also upon that principle of application to the Jewish nation, and not to the Messiah, which appears to me unwarrantable, and I therefore, for the present, make no remarks upon it.

In reference to Zech. ix. 9, I am happy that you admit this prophecy to have been fulfilled in Jesus. Waving now the advantage of this admission, I allow the propriety of your observation, that "it is from the fulfilment of *all* the prophecies, and not from the application of *one* only, that the important question, which divides the church from the synagogue must be decided." It is not from an isolated prediction, that Christians derive their faith in Jesus as the promised Messiah, but from his fulfilment of all that Moses and the prophets have written concerning the seed of the woman, the birth of a Son to the Virgin, the miracles, teaching, prophecies, death, resurrection, and ascension of the promised Deliverer of man from sin, death, and hell. And as those predictions were accomplished at the first coming of Christ; so do we expect that those which remain will also be brought to pass, when He shall come the second time, to "judge the people righteously, and govern the nations upon earth," Psal. lxxvii. 4.

I take the liberty of inclosing a little book or two, containing a collection of the prophecies concerning the Messiah, and of their fulfilment by Jesus of Nazareth. I beg you to lay aside prejudice, and to read with a sincere

desire to know what is the truth, in a matter of such vast importance.

If you think my communications worthy of a reply, I shall be happy to receive any further observations from you; and you will oblige me by answering the following question, "How do the Jews know that the Old Testament is the Word of God? and what reasons do they think sufficient to warrant a person in believing the books of Scripture to be a Divine revelation?"

I remain, &c.

C——.

ON THE LAW OF MOSES.

To the Editors of the Jewish Expositor.

Gentlemen,

THE long period which has elapsed since my first six Essays made their appearance in the pages of the Jewish Expositor, and which were entitled, "Essays on the Law of Moses, being intended as an *introduction* to a regular series of discourses upon the great and important subjects connected with that law, and shadowed out by it;" makes me almost fear that my poor endeavours to serve our Jewish brethren, will no longer be allowed a place in your useful and interesting work. However, having at length been enabled to accomplish another series of the work I then undertook, but from various unforeseen causes and obstacles, was obliged to relinquish at that time, I venture to intrude myself afresh upon your notice, and to solicit your kindness once more to receive me amongst the contributors to your valuable miscellany; that I may again "cast my mite into the treasury of God," and by bearing my testimony to the great cause you have so much at heart, may again have the high privilege of pointing out to the Jew, through the medium of his own Scriptures,

"the Lamb of God which taketh away the sins of the world."

The last of my six Essays having appeared so long ago, as September 1822, makes it necessary, before I resume the subject, to occupy a little time in some *preliminary observations*, that the design I had in view from the beginning may not be lost sight of, or obscurely comprehended. As the whole will be found strictly connected, and issuing in *one* conclusion, it is of great consequence to keep the principle upon which the whole rests in constant view; and it is almost too much to expect my readers, especially my Jewish readers, will take the trouble to refer so far back, in search of the thoughts of one, whose long silence might be interpreted, want of interest in their cause. And yet they may rest assured it would be a false inference, and that although, from many circumstances not under my own controul, my public exertions have been impeded, yet in private, my thoughts, prayers, and labours have all been in their service, and I would hope not in vain; but that if I live, I may be permitted to insert *regularly* a second series of Essays, to which I would now earnestly call the attention of my Jewish brethren.

The grand points at issue between the Jew and the Christian are three: First, *IS THE MESSIAH COME?* Secondly, *IF HE BE, IS JESUS OF NAZARETH THE MESSIAH?* Thirdly, *IF JESUS BE NOT THE MESSIAH, WHO IS THE MESSIAH, AND WHEN MAY HE BE EXPECTED?* These questions it would puzzle any one but the Christian to answer, in a manner the least satisfactory. A Jew with *only* the Hebrew Scriptures in his hand, would soon be compelled to ac-

knowledge Christ as the Messiah. But to prevent the beams of the Sun of Righteousness striking upon his mental eye, the *veil of tradition* has been cast over him, that thick and monstrous tissue, woven in the chambers of imagery, by human brains set in action by the grand enemy of truth. This is the veil which is upon their hearts in the reading of the Old Testament: take, then, from them their traditions, their oral law, and all the trash connected with them, and turn their minds powerfully towards their own Scriptures, in their majesty and the native simplicity of their own language, and with the blessing of Him, who alone can give them the seeing eye, and the feeling heart, we may hope for the greatest results. It is my endeavour in the following essays, to keep their minds fixed on their *own Scriptures*, especially their *ceremonial law*, in immediate reference to the three points mentioned above. Perhaps, with respect to the ceremonial law, it may not have been so much *insisted on*, as to its *real import, and tendency*, as in truth it ought to be. St. Paul calls it the *shadow* of good things to come—which implies, that it is *dark* indeed, and, in a measure, *indistinct*—yet still delineating the *form* of Christianity—although without the brilliancy of colouring, with which *He* has invested it, who brought life and immortality *to light*. Now, the Jew *knows* that the picture in his possession is the work of a divine hand, he has therefore *a right*, when Christianity lays claim to be the *original* of this picture, to insist upon her being brought near, that her claims may be scrutinized with the utmost severity, that every feature and lineament may be examined, and the *likeness*

proved. And as the closer the investigation, the greater the likeness will appear, so we may confidently hope that in the end they will be brought to acknowledge that Christianity sat for the picture, and in rejecting *her* they make their own law null and void. This is the great end of the ceremonial law, to lead them by means of types and shadows, to the great realities of redemption; to point out the necessity of being *purified*, before approaching our Maker; and above all to place continually before their eyes, the great fundamental truth, that *without shedding of blood, there is no remission*. Most eagerly and earnestly do I watch the progress of the light, amongst our dear benighted Jewish brethren: most joyfully do I hail the first glimmer of what I would fain hope is the dawning of the day-star from on high upon them—may the God of Israel bless my endeavours, and weak and feeble as they are, make them instrumental in removing the veil from the eyes of at least some few amongst them—that they may “*as with open face, behold as in a glass the glory of the Lord.*” The signs of the times, eventful as they are, are cheering, as indicating in no very obscure language, that their season of darkness and blindness is drawing to a close. Brighter days seem at hand, and I trust the time is not very far distant, when we shall have the joy of addressing them in the animated and animating language of the evangelical prophet, “*Arise! shine! for thy light is come! and the glory of the Lord is risen upon thee!*”

I will not now, gentlemen, trespass longer upon your time, but will only add in conclusion, that if you can still think me worthy of occu-

pying a station in your increasingly valuable Expositor, it is my design to treat particularly of the establishment of the covenant at Sinai, and the worship of Jehovah, first in the tabernacle and then in the temple: and, as the *connecting link* between the patriarchal religion, the *law* as promulgated at Sinai, and the *Gospel* as sent forth from mount Sion, I shall take a view of the life of Abraham, the great father of the faithful, since to him law and Gospel were clearly exhibited: and in reviewing his life, and sketching the *promises*, as gradually revealed with more and more clearness to him, most subjects of eminence in either dispensation will pass under our observation; and consequently an orderly consideration of his life, will be found the best introduction to the investigation of the law of Moses in its typical import, which will embrace the whole plan I had in mind when I undertook this work.—I remain, your's, &c.

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#### JEWISH ANCIENT RECORDS, NO. 2.

THE following is the account of an event which took place at Rome, in the year of the world 5315.

A terrible event happened in the time of Pope Marcellus II. who sat on the royal throne of Rome, the capital of the Papal states; and it was in the first month of his reign, corresponding with the month Nisan, that a false accusation was raised against the Jews, in order to procure the total destruction of them throughout the states. A little child was found near a place called the Campo Santo, tied up in a sack, beaten

and scourged and flowing over with blood. It was scarcely the dawn of day when the keeper of the Campo Santo, looking towards the wall of this place, beheld the sack lying on the ground, tied there and spotted with blood. At a sight so horrible the keeper became quite terrified, and he said to himself, what people so mad could ever have had the cruelty to destroy in this cruel manner an innocent creature! The poor fellow's blood was chilled within his veins, but he determined to repair to the heads, and the magistrates of the city, that the villainous murderer might be discovered, as so cruel and inhuman an action was never before witnessed in the city. When the event was made known in Rome, the cardinals, bishops, and prelates assembled together immediately, with an immense number of people, who collected at the Campo Santo in order to ascertain the truth of what had been stated to them. The Pope likewise was made acquainted with it immediately, and he at once ordered all the counsellors of state and chiefs of the kingdom to be convoked; he said to them, Let my advice meet your wishes, so that we may discover the murderer of this unfortunate little child; go, guard the body, and let it not be buried until the father of it, or mother, or some one of its family be found, so that through their means we may be enabled to investigate this affair. This advice was immediately put into execution; and when any of the family were discovered, they were taken and closely confined for a length of time, whilst spies were daily dispatched throughout the city, in order, as far as possible, to arrive at the knowledge of the fact, which



was still kept concealed. After this it is to be stated, that there was a Jew at Rome who changed his religion, and had embraced the Catholic faith. He was in consequence the determined enemy of the Jews; and in proof of this it was only the year before, that he caused all the rabbinical books to be burnt in the middle of a piazza at Rome, and on the day of the Feast of Roshashianà. It now came into his mind to see this murdered child, and as through misfortune he was always after mischief, particularly against his own nation, he cried out with a loud voice and with much earnestness: "Faithful friend, know of a truth that this atrocious deed was committed by the Jews, as it is thus their custom every year to do, not being able to bake unleavened bread without the blood of a Catholic. If you are unwilling to believe what I say, have the archives examined, and by them my very words will be confirmed; otherwise, let my head be cut off by the governor. In the mean time be pleased to listen to my advice: take up all the chiefs of the Jews that are here, imprison them, fasten their feet in the stocks and put chains on them; you will certainly see that they themselves will make the confession." These words were therefore proclaimed through the city by the populace, that some one amongst the Jews was the murderer, so much the more so, as this Neophyte was esteemed by all the cardinals, and considered as a learned man, and incapable of being an impostor. The fanatic people accompanied him to the house of every cardinal and to the Consistory, in order to accuse the Jews more and more, and to call down vengeance on

them, so that the cardinals themselves as well as the heads of the Inquisition, were constrained to appear before the Pope, saying to him, "Let it be known to your Holiness, that we have searched out and examined the cruel fact respecting the child, on purpose to discover the murderer, and we have found him; that is to say, some one belonging to the Jewish nation is he; most certainly these people were the murderers, as such is their most wicked practice every year. Now, if your Holiness be of opinion to grant our request, let the Jews be placed in our hands, and we will do with them as they have done towards the unfortunate child. Let us in the mean while send off dispatches in all directions through the Papal states by means of expeditious couriers, with orders to kill and exterminate all the Jews, young and old, women and children, on the third day of the month Tyar, permitting every one to seize their property." To these words the Pope immediately replied in the Consistory and to all the cardinals; "No, my brethren, I do not for the present approve of this slaughter, as they are under our power, and whenever we wish we can take vengeance on them. It is right, however, that we examine the fact well in the first place, and afterwards decide with regard to them: were we merely on supposition to put them to death, and it should turn out they were not guilty, are you, or can you be ignorant that God, being a just judge, would take vengeance on us all? Now then, let my advice be attended to, and depart not from it. Be not violent against the Jews, and lay not your hands on any thing belonging to them, until the business be well investi-

gated. In the mean time let the gates of the city be guarded, so that none of them escape, and procure information on their part, respecting this affair. Should you have made any discovery, refer to me as to what you have heard without delay, and afterwards the power will be given you to do with them as you think fit." The cardinals immediately left the presence of the Pope, and such expedients were at once resorted to in the city, that Rome was put into great confusion. As the cardinals returned to their homes and afterwards again assembled, they called all their relations, together with the Neophite, to the meeting, and made them acquainted with all that was determined by the Pope; but, however, they added, "fear not but we shall find fresh accusations, which, in a few days, will fall into our hands, and we will do towards these Jews as they have done to the little child they murdered."

Then the Jews began to afflict themselves, and to be in trepidation on account of the determination of the Pope. They cried continually to God with all their heart and soul, and they gave away much money in acts of kindness and charity. The head of the nation, having known all that occurred, clothed himself with sackcloth and seated himself in the midst of ashes, he wept bitterly and ceased not to make supplications before the great God. Afterwards he and the other heads of the Papal cities repaired to the house of the chief magistrate of Rome; they prostrated themselves before his feet, saying, "If we have found grace in your presence, examine well the city, and if the murderer of the child can be found through Divine help, we shall make you a superb

present." The chief magistrate promised to do what they desired.

One day it happened that a physician went out, and saw this unfortunate child in the same situation where it was first placed; he began to look at it stedfastly in the face, and then observed to his attendants, I have cured this little child of an infirmity in the house of a judge, named Dr. Salim; and besides, this child is an orphan, having neither father nor mother, so that when the latter died, it was put into the doctor's hands, together with all that it possessed. Becoming acquainted with all that was asserted by the physician, the chief magistrate went without delay to the house of Dr. Salim; and he found in the bed of the child a sheet covered over with blood; but Dr. Salim was not to be seen, for he had fled from one house to another, and from place to place through the city of Rome, in order that he might not be discovered; but he little conjectured that the period for his just punishment was arrived. They pursued him and laid hold of him; confining him in a close prison, they condemned him to the stocks until judgment should be passed by the Pope with regard to him. The heads of the guards, having made his Holiness acquainted with what took place, said to him, "We wait your commands to execute them in respect to this villain of a man." The Pope replied, "Do not put him to death; let him rather be placed in one of the worst parts of the prison, and torture him until he confesses with his own mouth the crime he has committed. These orders were accordingly executed, and the jailor was charged to keep the prisoner well guarded, so that the criminal might not be able to escape. On

this they commenced torturing him most severely, in order to force him to make a confession, and at length he avowed all the wickedness he was guilty of: and this, for the purpose of calumniating the Jews, and of effecting their destruction throughout the Papal states. Having given this account of himself, he was kept, with a still stronger guard, until the sentence respecting him should be pronounced by the Pontiff.

It happened at this very time that Pope Marcellus died, being very old: this took place on the twentieth day of his pontificate. The cardinals, therefore, elected a new Pope. He was named Tiatino, and was a daring pontiff. He proved himself formidable to all, especially to the Jewish people, as he enacted many severe edicts against them; so the nation now found itself involved in new troubles. The pontiff, however, being a wise and learned man, he had prudence how to act, so as to lengthen his reign. On the day corresponding with the day of his nativity, he had great doings and gave large feasts, after the manner of princes; he also examined the various processes respecting those that were found guilty, so as to punish or to give them their liberty

as he thought fit. Among them he observed the case of Dr. Salim, and, considering his crime to be enormous, he ordered him immediately to the gallows, a punishment very light for so black a criminal. This was punctually executed the following day, and thus the wretched creature paid dear for what he had done.

The Neophite likewise died in the midst of his days, as God could no longer tolerate his iniquities against his chosen nation. Wherefore the Jews consoled themselves on account of the death of these two wicked men; they praised God and returned him thanks for what he had wrought in their favour. Besides this, the Jews of Rome dispatched letters to the Jews settled in all other parts of the Papal dominions, in order to engage them to observe a feast of two days every year, namely, on the third and fourth of Tyar, and to return thanks to the Supreme Being for the wonderful works performed by him on their behalf, intimating to them, at the same time, to distribute much money to the poor, in order to comfort them in their poverty: and this was accordingly attended to by them all every year afterwards.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### POLAND.

LETTERS OF THE REV. L. HOFF.

(Continued from page 99.)

WE have the pleasure to lay before our readers some further extracts from Mr. Hoff's letters, which contain the narrative of his

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missionary journey, in company with Mr. Czersker. The following circumstances are related under the date of Zamrou, July 17, 1828:

This morning we called a Jewish factor to us, showed him our books, spoke with him, and commissioned him to inform the Jews of our being here. The consequence was that we

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were soon visited by several Jews, to whom we gave tracts, with the request that they would come again, and speak with us on the parts that did not please them. Some young Jews soon returned, and Czersker answered the objections made to some passages of the tract, "City of Refuge," whilst I entered into conversation with others. We spoke of true repentance, and considered together Lev. xxvi., Isa. i. liii., Jer. xxxi. 31—34, and Mic. v. 1, also Gen. xlix. 10, whereby the questions concerning the nature of the new covenant, the person and coming of Messiah, were discussed. The consideration of the last embarrassed these young men, as they were not able to refute our assertions, founded in truth.

As the Jews now began to come in greater numbers, parts of the Old Testament, and tracts were quickly circulated. Amongst others came a married man, only thirteen years old. He, of course, acted like a child, undertaking to defend the authority of the rabbies, but was silenced as soon as Scripture was quoted. We then spoke upon Isa. xxix. 10—12, and showed them in the accomplishment of this prophecy, the reason why the Jews, learned and unlearned, now do not understand the Scriptures. One of the so called enlightened Jews visited us afterwards; he had formerly received a New Testament, and some tracts from brother Becker, and behaved towards us in a friendly manner, giving us much information concerning the state of the Jews here. From him we learned that the Chasidim are the dominant party in this place. We had afterwards several conversations with other Jews who came to us. But to our great sorrow we found out in the afternoon, that the enemies of the truth intended to bring about a general gathering and burning of the books distributed by us, the Psalms not excepted; on which account several brought back, on Friday the 18th, copies of the Psalms which they had bought, and begged us to return the money. This sorrow was in some measure compensated by the pleasure afforded us by the visit of several strange Jews. One of these from Dubno (in Russian Poland,) who had

lately married in this place, spoke with much respect of the Missionaries Moritz, Betzner, and Saltet, with whom he had been personally acquainted. These people bought two Hebrew Bibles, two copies of the Psalms, and received thankfully the tracts offered them. They came again before their departure, and the young Jew from D. exhorted them to buy books. He informed me that he had shown in the town the Bibles bought here, and told the Jews that the reading of one chapter in this Bible would profit them more than the sermons from their rabbi (who has a great name). Afterwards some Jews came, who listened attentively to the Word of God. One of them expressed his disapprobation of the Jews' purpose to burn the books of Psalms, saying he could not comprehend how any one would dare to do such a thing, as the Psalms were a part of the Word of God. They received instructions and tracts with thankfulness. Thus this ungodly attempt may perhaps help forward, instead of hindering the cause of God, by opening the eyes of the better disposed Jews to the spirit of modern Judaism.

Soon after came others, who also behaved in a proper manner, but immediately afterwards a rout of Chasidim entered, who attacked the truth with the weapons of mockery, abuse, indecency, and lying. They demanded proofs for the assertion that Messiah is come, not for the purpose of inquiry, but that they might begin as above described. The Jews who were already with us expressed their disapprobation of this conduct, and went away. After we had tried for a long time in vain to declare to them the Word of God, I at last reproved them earnestly, for their ignorance and malice. This made them more quiet, and they even confessed that they were not sufficiently learned to dispute about the matter in question. But some others coming in, they began afresh, and continued their senseless assertions and blasphemies until I again called them to order. We at length got one of them to read a part of the fifth chapter of Matthew, which made them more quiet. The ringleaders then made an

attempt to get Hebrew Bibles from us gratis, and for this purpose assumed the tone of hypocrisy. But as they did not thereby deceive us, and we refused to let them have any, except for payment, they went away. One Jew, who had been quiet the whole time, now remained and expressed a wish to become more intimately acquainted with the whole matter, bought a Hebrew Bible, and took a portion of the New Testament, and some tracts. He told us that the Jews, who have the upper hand here, persecute with fanatical fury all who oppose their favourite opinions; that they had taken from him a Jewish Prayer-book, with grammatical notes, and burned it. Two of the Chasidim ringleaders now returned, and the poor Jew trembled with terror; he concealed the tracts as well as he could, and then got off as fast as possible. These people now begged again, for Hebrew Bibles gratis, but only as a secondary consideration, in order to compare with the New Testament, for which they begged in the first place; but their gestures and words showed too plainly that this was not their real intention. We repeated to them, that we would let them have the Bibles at a moderate price, and that if they showed their sincerity by buying these, we would give them a part of the New Testament. They, therefore, went away, and did not return.

*July 19.*—This morning several unlearned Jews came, to whom we gave books as they requested. In the afternoon twenty-two Jews of different ages came in at once. I began the conversation with a short exposition of the Haphtorah for the day, Isa. i. Czersker continued the address, which gradually changed into a powerful preaching of repentance, upon which, as well as upon sin and redemption, he spoke, by the grace of God, with great force. All listened with attention, and some even with emotion, as was evident from the sighs which burst forth from the breasts of individuals. Czersker confirmed his remarks by passages of Scripture, but when he spoke of the redemption by Messiah, some became disorderly, but others restored order

again, so that the discourse was not interrupted. At the conclusion I summoned those who wished to make objections, to come forward and prove what they had to say, by referring to the Scriptures, but not one stood up. Some went away, but most of them remained, and showed a willingness to hear more from us. We, therefore, continued our observations on repentance and faith, and gave away a few books. All expressed their satisfaction and thankfulness at their departure, without so much as one objection being made. Three, however, still remained, he who yesterday evening bought the Bible, the (so called) enlightened Jew, and his son. The former now inquired more particularly into the grounds of our assertions about the Messiah. This led, in the first place, to a short exposition of Ezek. xxxiv., and afterwards to a discussion of several on the most important prophecies. We could observe, that our opponents sought conviction, and, therefore, answered their objections with pleasure. They at last took leave in a friendly manner, after we had answered their last objection against Christianity, viz., that many learned men amongst the Jews had not believed in Christ. This we endeavoured to answer, by showing that many learned Jews had been convinced of the truth; but that the main point was, that the prophecies of the Old Testament had been fulfilled in Christ, of which every one might easily satisfy himself. They took with them the "Tract, No. 8," Proofs that Jesus of Nazareth is the Messiah. The Lord bless his Word to all those who heard it this day! We were engaged with Jews the whole afternoon almost without interruption.

*July 20.*—We were enabled to devote this day to the enjoyment of corporeal and spiritual rest, with which the Lord blessed us, in prayer and the contemplation of his Word, fulfilling his gracious promise, that where two or three are gathered together in his name, there he is in the midst of them. In the afternoon came to us a young proselyte, now a member of the Roman Church; but though he had been three years baptised, his ignorance was de-



plorable, as may be seen from the following extract from a conversation with him.

*Ques.* What moved you to embrace Christianity?

*Ans.* Because it pleased me.

*Q.* What proof have you that this religion is divine truth?

*A.* The mother of God has frequently heard my prayers?

*Q.* Do you know that Jesus is the Messiah?

He showed by his answer that he did not understand the question at all, for he began to speak of the Jewish fables about the Messiah. The question was explained to him, and he then answered, The Christian religion must be true, because the priests say so.

*Q.* But may not men mistake?

*A.* Jesus is God and man.

*Q.* That is true, but how do you know this?

*A.* By the chalice, for he communicates himself in the bread and wine.....

We spoke with him of the ungodly life of many called Christians, and turned his attention to those in our inn, who profaned the day of the Lord by dancing, drinking, gaming and noise. As he said that in the village where he now learns weaving, there was another proselyte, who has a Polish Bible, which he sometimes reads to him, we gave him some Jewish tracts upon the truth of Christianity for the instruction of both.

*July 21.*—A Jew from K. called on us. He was much astonished, and even moved, when he heard the motives by which we are urged to work amongst the Jews; he bought a Hebrew Bible, received several tracts with thanks, and invited us to come to K. I afterwards spoke with our old factor about worshipping God in spirit and in truth, and of faith in the Messiah our atonement. Except these two there were no Jews here this day.

*July 22.*—We proceeded to B. On the road I spoke with our Jewish driver. He said, that the Jews in J. who were present at our sermon, preferred it to the rabbi's. May this good impression tend to the honour of him, who was preached to them, Jesus

Christ the crucified. We got on but slowly. The road was bad, chiefly woody and sandy, and arrived late in the afternoon at B. Our quarters were in the house of Czersker's old Jewish companion in travel; he has travelled over England and America, and his reception was friendly. As it was market day in the town, we had but little rest, which was distressing to me, as I was very unwell from the journey. But nevertheless the market day had one advantage, as it soon brought us into contact with the Jews. D. from T., another former companion of Czersker's was here, and no sooner heard of our arrival, than he came to us, and kissed Czersker most affectionately before all the Jews. We had soon an opportunity to speak of the object of our journey. A Jew from T. immediately bought a Hebrew Bible with the New Testament, a Jewish New Testament, and a copy of the Jewish translation of the Pentateuch. We had intended to visit T., and now promised these people to do so. As to the rest we found that the majority of the Jews here, as in general in this part of the country, were Chasidim. We formed, however, an acquaintance with one Jew, educated in Austria, whose mild and friendly disposition afforded us pleasure.

*July 23.*—This morning we had a long conversation with the above-mentioned Jew S., he was going in a short time to visit his brother in Austria, and wished to take the New Testament with him. We found but little inclination on the part of the Jews here, but yet determined to pay a visit to the rabbi. We found him in a dark and dirty room with his son-in-law; when he heard who we were, he was evidently embarrassed, but we sat down near him on the wooden bench. Czersker explained to him the object of our visit, and of our operations in general. The rabbi heard all in silence, and then asked some indifferent questions, nothing to the purpose. We returned, however, to the subject, and thereby compelled the son-in-law to answer our remarks. Our conversation was on the necessity of true repentance. The rabbi

asked what we understood by this expression. We answered, the spiritual recognition of our transgression of the spiritual law of God, or the circumcision of the heart, of which the Scripture speaks. The rabbi left the answering of this to his young son-in-law, who thought that this spiritual circumcision was impossible, unless the literal circumcision had first taken place. The contrary was proved from the case of Abraham, with whom circumcision began, and of others. This gave occasion to speak in general of the difference between the moral and the ceremonial law, and Czersker showed that the only value of the latter was, that it supported and confirmed the former—that the latter might be changed and cease, as was now the case with the greatest part of it, but that the former, on account of its spiritual nature, could suffer no change. Nothing of importance was objected to this, and the rabbi endeavoured continually to turn the conversation to other indifferent matters. Some other Jews came in, in the mean time, and we continued to show that true repentance and faith are necessary to salvation. It was, however, grievous to see how cold and indifferent the rabbi continued, and how little earnestness he showed in speaking of divine things. We showed him particular passages of the Word of God, and Czersker remarked, that our only wish was to spread the truth as contained in the Word of God. I reminded him of that which Ezekiel says of the false shepherds, chap. xxxiv., but he continued silent. I endeavoured to begin a conversation with the son-in-law upon Hosea iii. 4, 5. But the rabbi sought to prevent it by a joke, saying, his son-in-law was a married man, and that, therefore, it was not necessary to hear him his lessons. I was able, however, to make some remark upon these verses, which embarrassed the young man. The rabbi now got up, went out, and then returned and walked about, making it evident that he was not pleased with our visit. Indeed altogether he appeared to be a man who made religion a trade. We offered him some portions of the Old Testa-

ment, which he refused; we therefore took leave, and mourned at home, over the blindness of Israel, and his shepherds.

We soon afterwards set off for T., and on our arrival went to the Jew who had promised us a convenient lodging; but we found we had to choose between a tap-room full of drunken peasants, and a dirty, ruinous room without windows or roof. We chose the latter for the present, as the landlord promised us another room in a short time, but having waited in vain until ten o'clock at night, we were obliged to get the tap-room cleared out of those that were drunk, two of whom lay as if dead, and to take up our lodging there for the night.

We add to the foregoing communication, an extract from a letter of the Rev. Alexander M'Caul, dated at Warsaw, Oct. 1, 1828, which relates to occurrences then recent. That much is doing amongst the Jewish population in these parts, none can doubt: and we hope for greater things than these.

The stir, of which Mr. Maitland wrote, continued, contrary to our expectation, almost to the end of the month Elil, which month, as preceding the day of atonement, is a month of penance to the Jews. When I say continued, I mean externally—that the Jews continued to come in great numbers, for the ferment still continues amongst themselves, though the holidays, New Year, Day of Atonement, and Feast of Tabernacles, together with the exertions of the rabbi and elders, have combined to prevent their coming to us. Since my return eight persons have been baptized: the first, a respectable Jew from Russian Poland, who came to Warsaw for that purpose. He was baptized by the Rev. Mr. Diehl, but instructed by me during the short time of his stay. On Sunday, August 17th, I baptized six Jews, two from Russian Poland, three from the kingdom of Poland, and one from Prussian Poland; three of these were learned as Jews. Before their baptism there were

pleasing signs of earnestness in them, but since their baptism we have not seen such progress as we expected. As two of them wished to visit their friends, we thought it a good opportunity to effect something amongst the Jews, and therefore sent the assistant Missionary Goldberg with the one named G., and Miersohn with the other named S. They were both well received. G. had an opportunity of confessing his faith in his native town, and before the rabbi, at whose feet he had learned. S. had also a similar opportunity, both in the Beth-hammedrash, and in the synagogue. He wished to prevail on his wife to live with him, and with his children. The wife was herself willing, but the Jews have prevented it for the present. I shall, however, send the detailed accounts. The eighth person baptized in Warsaw was a Jewess, who was instructed and baptized by Mr. Wendt. A ninth, a respectable Jewish teacher, about thirty years of age, who has known us and had intercourse with us since our first coming to Warsaw, has been baptized at Radom by the Rev. Mr. Benni, himself a proselyte, and the first-fruits of Wendt and Hoff's mission. Mr. H. has also made a successful journey from Radom to Zamose, &c. All his books were sold, and orders given for many more. Since his return to R. he has had several letters from Jews in Z., begging for Bibles. We can therefore repeat, what we have so often said before, that there is a desire on the part of the Jews to receive, and in some places to buy the Word of God, and every where at least a curiosity to hear it. We can also add, that there is a greater ferment and more disputation amongst themselves, and also an attempt on the part of their leaders at a more systematic opposition. Threats, railings, fines, and all other means of persecution, which do not immediately draw down the arm of the law, are actively employed.

We have also had two cases of desertion in persons desiring to be baptized. One young man, who had been receiving instruction for nearly three months, after resisting all the tears, entreaties and menaces of his friends for more than a week, was at last prevailed upon

to give up his intention of becoming a Christian. His is a sad case, as we have reason to think that money was the principal inducement. The other case is more excusable, as it was filial affection which prevailed over the convictions of a very learned Jew, who had been received into the institution, and had profited by the instruction he received. His wife came first with some friends. All her entreaties and lamentations he overcame, and even prevailed upon her not to force him to a divorce. But at last his father came, and prevailed on the wife to renew her clamours. The father himself seemed sunk in despair, and spoke but little. But that little was shocking. He expressed his determination to destroy himself, if his son would not return, and that with a tone and manner which bespoke the determination of despair. This the son was not able to resist, and after a violent struggle went with him. We hope, however, that the deep impression made on him will not be erased, nor leave him at rest, until he by baptism make a public profession of his faith.

The baptism of the Jewess above-mentioned, furnished an opportunity to manifest the heart of a Jew, who had for some days received instruction. He saw that she received no money, and therefore told us that he would receive no more instruction from us, and is accordingly gone elsewhere. The Jews now begin to come again. On Wednesday, Sept. 24th, the second day of the Feast of Tabernacles, fifteen Jews came to us, with whom we had much conversation. On Saturday 27th, we had sixteen Jews and three Jewesses to an exposition, and yesterday again there were about as many.

#### PRUSSIAN POLAND.

LETTERS FROM THE REV. J. G. G.  
WERMELSKIRCH.

LETTERS from the Rev. J. G. G. Wermelskirch, dated at Posen, the 7th July, and the 8th and 15th October in last year, are now before us: and ere we proceed to



lay before our readers extracts from their voluminous contents, we desire to premise, that the ministry of Mr. W. in his public service, on the Saturday, appears to have been attended with much success. The number of Jewish hearers has increased; the Christian part of the congregation has not diminished; and a feeling of kindness towards the Jews has been increased amongst the Christians, by means of a weekly meeting established on the Sunday evening, at Mr. Wermelskirch's apartments, for the purposes of friendly communication, and the discussion of Scriptural subjects. In this way an opening has been made for the encouragement and assistance of Jewish proselytes, and for providing them situations as apprentices, and otherwise to enable them to learn a trade.

That the visits of the Jews to our Missionaries continue to be very frequent, will appear from the following extracts:—

In the last quarter I have had many visits from such as inquire after the truth; and from such as expressed a wish to embrace it.

A., who frequents the Gymnasium here, stayed for some time with me. Our conversation turned chiefly upon the frame of mind in which we should approach, and study the Scriptures. It ended with his purchasing a Hebrew Bible.

B., a school-fellow of the former, with whom I had formerly read English one or two evenings in the week, came again, and apologised for not having attended of late, and requested to be permitted to come again, and bring another young man with him. I willingly allowed him; but he only came twice, and without his friend. He is a promising young man, and, I trust, will ere long, find peace in the Lord Jesus.

C. and D., both saddlers, who

formerly visited me, and who pretty regularly attend the church, came and asked an explanation, or rather a vindication of what I had said in the pulpit some time ago; "That no man, not even the holiest Rabbi, could save another man." They referred me to Gen. xviii. where Abrahâm prayed to the Lord for Sodom, or rather the pious persons in that place. In order to settle the point, I referred them to Ezek. xviii. and other passages of the same kind. This led to a most interesting conversation; and they left me with the conviction that they had been wrong, and that I was right; and they thanked me for the explanation which I gave them.

It is well known that many come to the Missionaries, merely from worldly motives, and the hope of temporal advantage or gain. The following instance of such applications may be instructive to our readers.

E., a student, and F., a tanner, applied for instruction and baptism. I succeeded in getting work for the latter, with a very respectable master of this place; and promised the former to try to put him apprentice with a bookbinder. Both were much pleased, and the tanner was to go to his master the next morning. A few days after, neither of them having called upon me, I inquired of the tanner how he liked the Jewish journeyman, when he answered me to my astonishment, that he had not made his appearance.

G., who had for several years been private tutor in a respectable family, wished, according to a recommendatory letter which he delivered to me, and his own confession, to study Divinity, and requested we would assist him. He seemed a man of extraordinary talents, and I could have wished that he had means of prosecuting his studies; but the profession of Christianity cannot, and must not be a means to obtain secular objects, and these only he appeared to seek. I explained this view at some length to

him, and though he is still here, he has not called upon me since.

A short time after this, Mr. Hændes sent me one who had applied to him for instruction. Upon my inquiring his motives in embracing the Christian religion, he had little to answer; and his object seemed to be to get money from me, thinking that the Missionaries supported all who came to them for instruction. When I had convinced him of his mistake, and exhorted him to seek for heavenly treasures, he left me, and has not since returned.

H., a tailor, begged Dr. — in —, to instruct him, which he did for some time. Getting dismissed from his master, for want of work, he went to — where — instructed him again. From thence he went to — and — gave him further instruction, and appointed the day of his baptism. But, before he was baptized, the hypocrite discovered himself, by requesting several rich persons to be his sponsors, saying, that the minister wished it. When the minister, however, was referred to, he declared that he had not sanctioned the application, and refused to baptize one who had thus told an untruth.

H. then left the place, and went to —, where he acted in the same way, as I am informed; and, finally, came by way of —, to me. I have spoken to him faithfully upon these things.

I., another tailor, who served for several years at —, in the Prussian army, and then retired and married, and set himself up in trade, but was soon compelled to leave the place he had settled in, came to me, and with his wife requested to be baptized. He seemed only to seek worldly advantage, and I explained the unsatisfactory nature of this motive, in a religious point of view, and begged him to stay and work here, that he might, by attending the service, and calling from time to time upon me for instruction, attain at length better views, become prompted by other considerations, and upon proper motives embrace Christianity. Whether he will follow this advice, I know not, but I have not seen him since Sunday last.

But, however numerous may be the unworthy applicants, there are still very many who present themselves in sincerity. The following instances are cited, in addition to those already given.

K. has at last overcome all difficulties, and is placed apprentice to a gun-smith. It is known that he intends becoming a Christian, and he consequently suffers much from his aged mother, his brother, and other relations. I hope he will be strengthened, and “be more than conqueror through Him who loved him, and gave himself for him.” He goes every day to brother Graf for instruction, who is, as well as the master, pleased with him.

L, whom I have received into my house, has daily instruction, and will, in the end, I trust, become united to the Shepherd and Bishop of our souls.

M., a proselyte of —, passed through Posen lately. He is certainly not in the state I could wish to see him; but, considering his circumstances, we must make great allowance for him. The root of the matter, I think, is surely in him, and he does not consider himself an advanced Christian, but says that he is satisfied; he has scarcely yet taken a step towards genuine experimental Christianity, but hopes, ere long, he shall.

N., the goldsmith, is getting on a little better in the world, and I have, hence, to watch that he does not go back in spiritual things. The Jews here are for the most part vain, and are fond of fine and showy dress; he has to strive against this littleness of mind. That a change, however, has taken place in his wife, is quite evident; and it gives me much joy to say so.

For some months several Jewish young men, who are bound as apprentices to different tradesmen, have come to me from nine till ten in the evening to read the Scriptures, having no other time left them. It is rather an inconvenient hour, especially to me, who am accustomed to rise



early in the morning, and go to bed by ten o'clock. But I could not refuse their earnest and repeated solicitations; and they have come pretty regularly. Having on the Saturday morning to prepare myself for the afternoon service, and being too weary in the evening to take them, they go in the morning of that day from nine till eleven, to brother Graf; and they afterwards attend the service.

After detailing a variety of visits from different Jews, of which the preceding accounts afford a sufficient specimen, Mr. Wermelskirch, in this letter of the 8th Oct. mentions his having purchased from a learned Jewish Rabbi, a good translation of the Mishnah, in 3 vols., which he means to send to England for the use of our students at the seminary. He says, further,—

An old Israelite of this place, whose grown up daughter attends the evening school, came to purchase a Bible. I conversed with him upon the two last sermons, which he had heard on Saturday in church. He made no objection to the statements I had made concerning Messiah, and our need of him; but said, that he was too old to embrace Christianity. His children, he added, were at liberty to do so; because, according to his opinion, in about fifteen or twenty years Jews and Christians will be united, and all the Jews embrace Christianity. He repeated his visit twice, and each time bought a Bible, one for his son-in-law, and one for a neighbour. You may remember that I mentioned formerly, the visit of two saddlers. One of them called one Saturday morning, to buy a Bible, which I could not, however, let him have for the small price he offered. He then begged me to give him my reason for considering him an unbeliever, which had pierced his inmost soul and much troubled him, as he said. I recalled our former subject of conversation, and his remarks, and shewed him that he had argued as an unbeliever. I was

pleased by what he said, for I was conscious of having spoken to him with much earnestness, and I did not at the time perceive any impression made upon him. I confirmed my former accusation, and advised him to humble himself before the Lord, and to intreat his mercy, for the sake of Jesus Christ. This address the Spirit of God seemed to bless to him, for he confessed with much emotion and emphasis, that the advice I gave him must be attended to, if any one wished to be saved, and that he himself would follow it. May he, indeed, do so; and he will then perceive its value.

The public accounts collected from Mr. Wermelskirch's letter of the 15th October, seem interesting, and with them we close.

In consequence of your wish, that I should collect from the public papers, whatever might be interesting to the friends of Israel in England; I send you the following extracts from a Berlin paper.

"*May 31.*—Upon the motion of Mr. Gehauf (a Member of the Bavarian Chamber of Deputies,) 20,000 florins were voted from the public Exchequer for the Jews' Divine service, and for the establishing of schools in the districts of the Upper and Under Maine, and Retz; as also 6000 florins for a Jewish Theological Faculty, which is next autumn to be opened at Würzburg."

"*July 25.*—Three Jews were baptized in St. Sylvester's Church at Rome."

"*August 6.*—M. de Pisani, who was formerly Imperial Russian agent at Jassy, was appointed Upper Commissioner of the plague, by Count de Pahlen, and has commenced his functions by banishing the Jews from Wallachia, so that they now overrun the countries near Cronstadt, in Transylvania."

"*August 22.*—His Majesty, the King of Bavaria, has caused a plan of study to be sent into all the districts of the kingdom where there are Jewish congregations, for those who wish to become teachers of religion, and Rabbies. They are directed to com-

mence study when eight years of age; when thirteen years, they are to frequent the Gymnasium; they are to attend the Lectures given in the Universities at eighteen, and at twenty, they must enter the newly established Talmudical school, and attend it till they are fit for office."

A friend of mine is paying a visit to Würtemberg, who promises to bring me the new laws for the Jews of that kingdom. Extracts from these, I think, will be very interesting.

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FRANCE.

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JOURNAL OF THE REV. J. J. BANGA.

(Continued from page 107.)

MR. BANGA continues his Journal, under date of Sept. 1828—

Miss B. called every day at Mr. Z.'s house, as long as I was in that town, without hesitation or fear, so that I had ample opportunity to observe and to converse with her. She told me, she had endeavoured from her childhood to live a conscientious and unblameable life, and she succeeded in saving appearances at least; the faults and sins she committed, for instance, vanity, anger, cheating in trade, she thought to be matters of no consequence. Mr. D. was the first person who spoke to her of an innocence and holiness, greater and more perfect than that at which she had aimed hitherto. But she entirely mistook his intention; instead of seeking after holiness of heart, she fell into great strictness in observing the Jewish traditions; for instance, she began to abstain from drinking or eating any thing with, or from Christians, &c. The two young brothers of Mr. D. then began to speak to her with much more plainness than their cautious brother; they told her without reserve, that Jesus was the true Messiah, and that salvation and sanctification were to be obtained only through faith in him. She was shocked at these bold assertions, yet she could not refrain from listening to her young teachers,

who continued their expostulations, and began reading the New Testament to her. The Lord soon opened her heart; she was convinced of her misery; she saw the sinfulness of many things which hitherto she had not regarded as sin; her mode of trading she was unable to continue. Faith, peace, and joy in the Lord, soon made her happy.

At our first interview I put the question,—

Q. How are you?

A. We, all of us are very weak; we ought to be much farther advanced by this time.

Q. But still I hope you find a great difference between your present state, and that in which you were, when you were ignorant of the truth?

A. I am now incomparably more happy.

Q. You are sure then, that God is gracious to you?

A. O yes, I am happy enough fully to enjoy the grace of God, and that through Jesus Christ.

I was exceedingly pleased to observe with how delightful an emphasis Miss B. pronounced the name of her Saviour; whilst Miss A. always fell into a low tone of voice, and sometimes made use of evident circumlocutions, in order to avoid that name, which she had formerly been accustomed to have in abhorrence, and which appeared not yet to have become precious to her.

Q. Then I dare say that you love the Lord Jesus?

A. Yes, indeed, I do love him.

I then told her of several of her brethren according to the flesh, who had borne the same testimony; and also of the confessors at Constantinople.

She listened with evident delight.

Another time I observed to her that I could not conceive why all of them, especially Miss A., who is now quite independent, and herself who might so easily find another situation, did not feel a greater desire to become partakers of the means of grace in the Christian church.

She answered, that she had been for some time fully aware how hurtful

the privations by her present situation were to her. She said she felt a great desire to serve God in liberty, in Spirit, and in truth. But at the same time, she felt herself bound to wait the Lord's time for that purpose. Her engagements with her uncle are not yet ended, and she considers it her duty to fulfil them. At the expiration of that period, she hopes that the Lord will provide for her. She feels her mind completely quiet and resigned. These explanations were to me quite as satisfactory as to herself.—All the conversations I had with this interesting person, and all the information I could collect from those who knew her, concurred to satisfy me of her humility, her exemplary conscientiousness, her fervent love to the Saviour, her fondness of the Word of God, her delight in prayer and spiritual meditation. May the Lord increase his gifts to her, and preserve her to the end!

Miss C. had left B. for M. the very day I arrived. Miss D. and Miss A. went once together to Mr. Z.'s, but they could not wait for my coming, though I was exact in keeping the appointed time; they had come too early. It was well we missed each other, for the Jews were never so watchful as on that very day; if the two ladies had not withdrawn so soon, they would have been observed.

That part of the character of these dear people which particularly struck me, was their unfeigned humility, a virtue which is so contrary to the Jewish mind. I hope and pray that they may make the same progress in faith, and love, and sanctification, as they have made in self-knowledge. I hope to visit them soon again, and if the season and my state of health permit it, I intend to devote to them more time than during the last journey, which I made rather with the intention to reconnoitre.

On the journey I heard of another Israelite indeed. He is well known to some pious people at Mannheim. They said of him that Jesus the crucified Redeemer is his delight, and the favourite topic of his conversation. He only waits for a change in his family

circumstances to make an open profession.

I visited the Rev. Professor and Ecclesiastical Counsellor Dr. Schwarz, at Heidelberg, a constant, able, and much-abused advocate of Evangelical truth, on purpose to take his advice as to what might be done in the Grand Duchy of Baden, in furtherance of the London Society's object. I was directed immediately to apply to the central authorities at Carlsruhe. Professor Schwarz told me that there are constantly some Jewish students attending his Academical Lectures on Christian morals and Catechetics. Their behaviour he states to be respectful and attentive, but he laments that generally there is a bias towards infidelity to be observed in the better educated Jews, and that he had not yet succeeded in making a satisfactory impression upon the mind of any one of his Jewish pupils.

As to the disposition of the Jews in Southern Germany, Mr. B. says,—

The observations I made on this journey, entirely confirm the idea which I was led to conceive upon my first entering upon Missionary labours, that the field in itself is much riper in Southern Germany than in Alsace, but that Missionary operations without authority from Government are still less practicable in the German States than in France. The German Jews are far less infected with superstition, and their education leads them much more to reflect, and to appreciate what is presented to them without prejudice. But the strict police regulations of the countries forbid us to think of any effective operations among them, until we shall have obtained the protection of one or other of the princes under whom these Jews live. If we could have a sure footing but in one of those countries, it would be much easier to spread the knowledge of the Gospel to the rest. I have addressed a petition to the Government of his Royal Highness the Grand Duke of Baden. I hope to obtain an answer when I visit Carlsruhe next

month. I have this important business much at heart. May the Lord be pleased to incline the hearts of those in authority, to give free course to his Gospel.

Having remarked upon some deceivers, Mr. B. adds,—

I have not yet known one backsliding proselyte, whose baptism had been conducted with a suitable degree of serious carefulness. I believe, and I know that instances have occurred, in which pious and attentive men have been unable to discover the insincerity of a cunning hypocrite; and that valuable impressions have been worn off by subsequent temptation; but I believe that such instances are not frequent; no instance, at least, has as yet come under my personal observation.

A few particulars from some more distant places, prove that the cause of Israel is gaining ground, wherever attention to it is excited, although the beginnings may be very slow and small.

From Bere I have received information that a Society has at length been formed, which is united to the Baden Committee for promoting Christianity among the Jews.

From St. Gall I have communications from Mr. Pfund, a pious friend, to whom I had forwarded tracts and books for circulation among the Jews of some Austrian places in his vicinity. He writes, that immediately after receiving those publications, he disposed of several copies of the Psalms and Prophets among the few Jews who live in the town of St. Gall. Then he forwarded a portion of his stock to a friend who lives in a country place on the Rhine, just opposite an Austrian town where the Jews are numerous. Some books were soon disposed of, but five or six months elapsed before any thing transpired concerning their effect. At length Mr. Pfund was informed that the possessors of the books had circulated them among their acquaintances; and they had been read with much avidity, and great attention had been excited, till at length the Rabbi interdicted the perusal of them. The country correspondent therefore re-

turned to Mr. Pfund the remainder of his depot. Now again matters were quite still for about half a year, but then Mr. Pfund had a letter from his friend, stating that the Jews had resolved to disregard the authority of their Rabbi, and that they had come to ask for a considerable number of Psalms and Prophets, and New Testaments. A written petition of one of these Jews in the name of the others was inclosed. Mr. Pfund immediately forwarded all he had on hand, and very soon he was obliged to write to the Basle Committee for fresh supplies. He received only twelve New Testaments and twenty-four Hebrew tracts. That was not quite according to the taste of the customers, only six New Testaments have since been disposed of. I shall supply Mr. Pfund from the stock which I have at Basle with Jewish-German publications; Jewish-Polish Scriptures would also suit that country.

To Mr. Ried, member of the Court of Justice at Erlangen, in Bavaria, at whose house I lodged whilst I studied at that University, I sent two years ago a considerable quantity of the Society's publications. For some time the circulation of them was of small extent. But it seems to have been more considerable afterwards. I regret to have had no communication from Mr. Ried for some time. Only a few weeks ago I had a letter from the Rev. Professor Krafft, of Erlangen, in which he informs me of the unexpected and sudden decease of our mutual friend, Mr. Ried: he has left only a very few of the publications I had sent him. Professor Krafft has taken charge of them; the others seem to have been disposed of by Mr. Ried during the last months of his useful and remarkable career.

There is an extraordinary revival of vital Christianity in the Protestant parts of Bavaria, especially among the younger clergy.

There is no doubt but the cause of Israel will also obtain a due share of the attention of the Christians of that country, as soon as the Lord shall have given them a little rest from their enemies. At present their attention and

their very small pecuniary resources are fully employed in a most animated conflict with the baneful neological apostacy, which has to such an awful extent deadened the German churches, and in providing for the want of Bibles, and good religious books and tracts in their own country.

MEDITERRANEAN.

COMMUNICATION FROM DR. C. NAUDI.

THE following communication from Dr. C. Naudi, the Society's agent at Malta, under date Dec. 29, 1828, seems at once to shew the spirit of inquiry that is awakened among the Jews in that quarter, and how that has led to a large demand for the Hebrew Scriptures of both the Old Testament, and the New. The Society has been prompt in supplying the demand; and surely the zeal of Christians at home should be increased to meet the wants of the family of Israel.

At the last Committee Meeting of the Malta Jews' Society, on the 16th inst. the following resolution was passed, viz.: "It being represented that the depository of the Malta Jews' Society is nearly exhausted of copies of the Hebrew Bible, Resolved—that the Secretary do write by the next packet, to the Committee of the Parent Society in London, to request a grant of 1000 copies of the Hebrew Bible, printed in 12mo. and bound, as usual."

I am happy to state, by this opportunity, that lately we have been requested to supply several important places in the Mediterranean with the Holy Book from this Society. The Rev. —, our missionary at —, on the 30th of August past, wrote thus to this Committee: "It is my anxious wish to see as many copies as possible of the Sacred Scriptures introduced into these parts before I leave the country," &c. In consequence of which two boxes were sent according to his directions to A. The Rev. J. Wolff, from Damietta, on the 11th of Sept., has also made an application as follows: "We

proceed from hence to Cairo. Beso kind to send to me as many Hebrew Bibles, Testaments, Prophets, and Psalms, as possible, and direct them to Alexandria; and send as many Arabic Bibles and Testaments as you can spare, for as the way to Jerusalem is for the present closed, I intend to take a journey from Cairo to Yemen." The Rev. W. Croggon, a Wesleyan missionary, resident at Zante, has been also, at his own request, supplied with a number of Scriptures for the Jews of that island. So it has been with our old good friend the Rev. J. Lowndes, of Corfu.

Dr. Naudi adds—

By the arrival of the Corfu packet, I received from Mr. Lowndes, under date the 24th inst. the following important intelligence for the Levantine Jews: "We are just on the point of finishing an important work for the Jews in some parts of the East, viz. The Jewish Spanish New Testament. We have reached the second epistle of Peter."

This work has now been expected both from the Bible and the Jews' Societies for some years; and will prove, we are assured, in the hands of Providence, a most useful one. May the blessing of God rest on all such labours for the promotion of his glory.

PALESTINE.

JOURNAL OF MR. J. NICOLAYSON.

(Concluded from page 117.)

Feb. 19, 1827.—To-day the Jews have prayers and fasting for rain, and against the locusts. On Saturday my landlord told me that he had lately received letters from some relations in Tiberias, in which they inform him that his father's uncle, Rabbi Joseph, in Tiberias, has lately received a letter from Constantinople, containing the news that in Rome the Christians have arisen against the Jews, who, within the dominions of the Pope, are all, by his orders, to turn Christians, or be put to death. The Jews there replied, that if their brethren in Palestine would become Christians, they also would, but that otherwise they would rather submit to death. Accordingly fifty persons were sent out to these parts with these proposals to the Jews. The

writer of the letter then bids my landlord inquire well whether I am not one of those fifty persons sent out to convert the Jews by force.

To-day, my Hebrew teacher informed me of the same thing, adding, that the whole place is in great consternation, and that he had had great and vehement disputes on the subject, endeavouring to defend me from the imputation of having any connection with these matters. He has again been very roughly treated on account of his reading with me, and the Rabbies who before had given him their permission, now withdraw it, and will not support him in his conflict with the people. He requested me for the sake of freeing the Rabbies from their apprehensions, to pay a visit to the chief of them, in order to satisfy them that I have no connection with these reports.

The Rabbi and his attendant, mentioned under the 15th instant, had promised to call to-day to pursue the subject, but did not come. My teacher told me that the reason of their calling was to find out whether I was one of the fifty. They will, therefore, probably, not press the subject any farther. By divine mercy I am again recovered from another serious illness.

Feb. 20.—I received a letter from Joseph, the young man from Beyrout, who had gone to Sour, informing me that he had fallen into the hands of his brothers, who have been in search of him ever since he left his home; that they had threatened to kill him, if he would not return with them, and that they had taken from him whatever he had and then left him, saying, that when he has nothing more to live on, then he will return. Being apprehensive of his brothers, he requests me to furnish him immediately with necessaries for going to Alexandria, by a vessel ready to sail, without being obliged to wait for an answer from Beyrout. Accordingly, I sent him letters for the consul at Sour and for Alexandria; but fearing lest he should get into difficulty and danger, and my health being now in such a state as to give me reason to think that a little

tour will do me good, I have resolved to set out to-morrow for Sour, and thence to proceed to Beyrout, in order to join my brethren there, in commemorating the Lord's death.

Feb. 22.—At Sour I found letters for me from Beyrout, containing the pleasing information that three countrymen of mine, who are in the employ of the Continental Missionary Society, had arrived there with an intention of going to Jerusalem. Letters also arrived for Joseph, in which they advise him to return to Safet, and there wait the arrival of our German friends, to some of whom he might perhaps become useful. I, therefore, sent him back to Safet, and then proceeded myself to Beyrout, where, on the 24th, I had the pleasure of meeting my countrymen in the house of my American brethren.

Feb. 25, Lord's-day.—Mr. Gobat, one of the German brethren, preached on the praise of God. Notwithstanding the opposition which has lately been made here to missionary operations, we had in the afternoon a considerable assembly for reading, consisting of such individuals as, convinced of the errors of the church and the truth of the Scriptures, have ventured to meet all the anathemas and the fury of persecution. The schools here, however, and some also in the mountains, have been broken up in a violent manner.

Feb. 27.—I went into town to get from the custom-house a box of Hebrew books, lately arrived from Malta; but they refused to let me have it, saying, that by the firman they were forbidden to let any Arabic, Hebrew, or Greek books into the country. On turning to the copy of the firman, which Mr. Bird has, we found no language mentioned, but the Scriptures prohibited universally, and a certain Persian tract. They, therefore, may extend it to any language. This firman, issued some years ago, not only forbids the importation of the Scriptures, but even commands those which have already been imported, to be burned. This part of it, I believe, has never been executed, and, indeed, the whole had been altogether forgotten or neglected, so that we had got

them entered hitherto without any difficulty. But the present rage of Christians against the Scriptures seems to have revived it, as it probably gave rise to it. It would, indeed, be a great advantage to our enemies could they deprive us of the sword of the Spirit; but I hope their endeavours will be overruled. Several Jews whom I have known before, have called and inquired after the Scriptures, and I am much grieved not to be able to supply them.

March 6.—As my German brethren wished to visit Damascus, and thence to go by way of Safet to Jerusalem, and I had long had a desire of visiting the Jews of that place, I set out with them to-day.

March 7.—Yesterday we ascended the mountains of Lebanon, and to-day we continued our tour across them, passing between the higher summits, which are covered with snow and render the air very cold and piercing. At once, when we had reached the farthest summit, the beautiful valley between Lebanon and Hute-Lebanon opened to our view, clothed in the most beautiful green, and extending towards the north-east as far as eye can see, and in the opposite direction to the sea.

March 8.—We ascended the Hute-Lebanon.

March 9.—After a few hours' ride we had a fine view of the extensive plain around Damascus, and of the city surrounded with gardens, which are its chief, if not only, real beauty. About noon we entered the town by the gate nearest the quarter of the Christians and Jews. Being refused lodgings in the Greek convent, we hired the house of a Christian.

March 10.—We called on the Greek patriarch, who received us civilly, and endeavoured to excuse himself for having refused us lodgings in the convent. As he speaks only Greek and Turkish, we could only converse with him through the medium of an interpreter, which rendered our conversation short.

March 15.—The plan and arrangement of my brethren make it necessary to leave to-day for Safet. My stay in

this place has therefore been too short, and my intercourse with its Jewish inhabitants too limited, to obtain a full and distinct view of the state of the people here. There is a considerable number of learned rabbies, who spend all their time and talents in Talmudical learning, and with whom discussions may be had, but alas! to little purpose. The rest of the Jews here have their minds engrossed in the care and business of this world, as they take an active part in the extensive trade of this town. I have been told that there are a few Caraites here, whom however I could not find out. If a missionary were stationed here, something might, no doubt, be done; but then the troubles arising from a bad and continually changing government, would present considerable difficulties.

March 19.—We reached Safet in safety.

March 21.—Jerusalem being now again restored to tranquillity, there is hope that it may be practicable for me to remove thither at the expiration of the term for which I have engaged a house here; I have therefore resolved to accompany my brethren thither after a short stay here.

March 26.—Having spent a week here, in intercourse with Jews and Christians, we set out this morning for Jerusalem.

March 26.—We entered Jerusalem and took lodgings in the Greek Convent St. Michael. In the evening I waited on the governor to shew him our papers, and to inform him of our intention of spending some time here. Some difficulty was made concerning our lodging in a Greek, and not in a Latin convent.

April 3.—A young German Jew called to buy Hebrew Bibles, but my hope of finding some here was disappointed, and therefore I was not able to supply him with any. We waited on the two Greek bishops, and were received by them with expressions of great friendship.

April 4.—Several Jews called, and among them one whom I had known at Safet, and with whom I had much conversation. He promised to call

again to-morrow, to take us to see the wall which they consider as a remnant of the temple wall built by Solomon, and where they occasionally perform prayer.

April 5.—We went to see the supposed remains of the wall of the temple. The stones are indeed large and the wall high, but they seem rather to bear the marks of Roman structure, and therefore probably are to be referred to Herod.

April 6.—An aged German Jew called, with whom we had a long conversation. He had read the Gospel, but it should seem with but little attention.

April 20.—The ceremonies and transactions which we have now witnessed in this once holy, but now wretchedly profane city, and especially in the church of the holy sepulchre, are too wretched and shocking to be detailed. The effect, these follies and abominations of so called Christians have on Moslems and Jews, cannot but fill an enlightened Christian with grief, and make him weep over Jerusalem, as did his blessed Master. Considering all that we had been able to learn of the internal state of this city, and its various classes of inhabitants, we jointly came to the conclusion, that it was better for me not to attempt a residence here alone at present. I therefore resolved to return to Safet, and thence to write to the Committee upon the subject. Accordingly I set out to-day in company with one of my German brethren, whose only object at present is to learn Arabic. The other two will remain there some time studying Arabic and Amharic, and then proceed to Ethiopia, the place of their destination.

Towards evening we reached Ramla. The night before we left Jerusalem we heard the report that an immense multitude of roving Arabs had entered the country in the neighbourhood of this place. Here we heard that they had proceeded farther into the country, and are now scattered all over those parts which we shall have to pass. Two or three hundred pilgrims who have arrived here from Jerusalem, and are in the same situation as ourselves,

have sent to the Governor of Jaffa for advice how to proceed, and received an answer that he would send a horseman to guide them another way, so that they may encounter only few of the Arabs. We have therefore resolved to accompany them.

April 21.—We passed several tents and herds of Arabs unmolested, and all night were obliged to take up our quarters in their neighbourhood under the open air.

April 25.—We reached Safet in safety, but found a report that the plague is raging at Damascus.

May 1.—Towards evening a Chacham sent word that he had heard the plague was in the neighbourhood of Beyrout. Having already engaged a conveyance for the morrow, and knowing, from experience, how little credit is due to reports in this country, we resolved to proceed.

May 2.—We set out for Beyrout.

May 3.—We met in the morning some persons coming from Sida, who reported that the plague was in that place. We now almost resolved to return; but still not crediting this report, we determined to proceed to the plain, where we entered the road from Sour and Sida, (Tyre and Sidon,) and there to inquire. Here we were told that neither Sida nor Beyrout were infected, but that the plague was spreading in the mountains. Accordingly we proceeded farther, till we met with a person coming from the neighbourhood of Beyrout, who assured us that Beyrout itself was not safe; that all the Franks are performing quarantine; and Beyrout is not known as yet to be infected, but many villages in the neighbourhood are so. We therefore returned to Safet.

May 10.—I have at various times had conversations with the young Jewish physician, mentioned under date of the 25th of January, on the nature and evidences of the Christian religion. He is a Deist, as almost all Italian Jews are; and rejects, with great disdain, the Talmud and all Rabbinical doctrines. He, however, professes to believe the ten commandments to be from God, but on the

ground that they contain natural religion only. He frankly confesses his ignorance on religious subjects, and at times shews some desire of inquiring into revealed religion; as the reason of his having hitherto rejected it, lies in his ignorance of it, rather than in a conviction of its falsehood. His wife, a woman of uncommon mind and abilities, is much in the same state. They, however, in some degree conform to the ceremonies of the Jews here, in order to live peaceably among them. Some time ago, I gave the New Testament, in German, to her, and Bogue's Essay on the Divine Origin and Authenticity of the New Testament, in Italian, to him. To-day he called, and said that he had read the greater part of that work, and was much pleased with the arguments and reasonings of the author, which, he said, were so convincing, that he could not but approve of all of them. Yet, added he, I cannot bring myself to believe that Jesus could be the Messiah, because the idea the Jews entertain of the Messiah is so very different from what Jesus was, whom, however, I must acknowledge, to have been a teacher of the truth, sent by God. This led us into a long conversation, in which I endeavoured to convince him of the erroneous nature of that expectation, which the Jews have of the Messiah, and of the necessity of deriving our ideas of his character and work, from the sacred Scriptures themselves, and not from other sources. He said he could not comprehend why, if the authenticity of the New Testament was so evident, as the author he had been reading made it appear to him, some intelligent Jews should not have come to the knowledge of it, and then have communicated it to the rest, so that the whole nation might have embraced it, of which he seemed very desirous. After a long conversation on these and some other subjects, he went away resolved to continue the reading of the book, which I had given him, and acknowledging that religion being of a personal nature, every individual is bound to examine for himself, and embrace what he knows to be the truth of God. He seems now

willing to admit the probability and reality of a Divine revelation, of the necessity of which he seems convinced. I hope now, in the first place, to lead him to the study of the prophets, that he may derive a just idea of the character and work of the Messiah, and then to the New Testament. Under the Divine blessing, it may be hoped that he will acknowledge both to form one entire revelation of Divine truth. He regretted his hypocrisy in conforming to those superstitions which he disbelieves.

May 14.—I had a long and serious conversation with the physician, first, on praying for the dead, and at length on the mode of obtaining the forgiveness of sins. This he thought to be repentance and charity, but at length admitted that charity being only the discharge of our present duty, cannot atone for past sins. He also admitted that, as in the Old Testament, sacrifices had been joined to repentance, we can have no assurance that the latter alone is sufficient; but rather have reason to conclude the contrary. I then told him that in the Prophets, and particularly in Isaiah, there is a clear indication given of a way of pardon, which is in perfect accordance with the system of atonement laid down in the law of Moses, and sufficient for procuring remission of sins, even after the destruction of the temple, and the cessation of the sacrifices there offered; and that the way of pardon there indicated is discovered and provided in the New Testament, viz. the sacrifice and mediation of the Messiah. This was reserved for the subject of our next conversation.

Mr. N. then gives an account of the prevalence of the plague and of his arrival at Beyrout. He goes on to say—

June 3.—On my arrival here, I was told by my brethren, that a Jew from Jerusalem, had been here for some days, but as he speaks but very little English, they had not been able to converse much with him, and therefore wished me to see him. To-day he called and I entered into conversation with him. He is a native of Poland,

but has lived for some years in London, and about two years ago came to Jerusalem. He has met with many disasters on his way from England to this country, and here, and is become very poor. He is now desirous of returning to England, having found all his expectations about the Holy Land disappointed; but he has a wife and children at Jerusalem, the expense of whose return he cannot defray. He is rather desirous of inquiring into Christianity than averse to it, and seems to be studying the Hebrew New Testament, which my friends had given him, with much application. I read some chapters with him, and was rather surprised, and displeased at the readiness with which he assents to the truths it contains: displeased, because I am afraid it is a mark of insincerity and levity; but still his whole conduct seems to evince the contrary. He has been in the habit of coming here every day to get his food, as he cannot go into the city on account of the plague. As, however, there seems to be some danger in his sleeping in an Arab inn, though out of the city, we intend to pitch a tent for him in the house-yard, and so have him stay with us altogether, till the plague shall have so far abated as to permit him to proceed farther. I shall thus have opportunity of reading and conversing with him every day, so that though the plague will cut me off from all intercourse with other Jews, I shall still be able to perform the office of a missionary to him, endeavouring to lead him to the knowledge of Jesus of Nazareth, as the true Messiah and only Saviour of sinners.

June 4, Lord's-day.—In consequence of the quarantine we cannot, as usual, assemble all together for divine worship, but must perform it every family apart. It would, indeed, be very melancholy and alarming, to hear and see numbers of our fellow creatures carried away around us every day and every hour, had we nothing to trust to but our poor precautions, and could we not rely upon a higher protection. But blessed be God, we know that he has numbered our days, and that if he sees good to make any use of us in this world, no

plague can come nigh us; and if not, we have a hope sufficient to disarm death, even in that shape, of all his terrors! But still it is very awful and solemn, to see poor ignorant Christians, deluded Mahomedans, and blinded Jews, thus rapidly carried into that world, for which they are all alike unprepared.

The poor Jew is reading the New Testament with the utmost diligence, and converses with seriousness on its sacred contents. To-day he told me a circumstance, which in part accounts for his readiness to receive the Gospel, and reject the Talmud. It is this: He is not a Jew by birth, nor yet by choice, but by the will of his father, who left the Christian, and it would seem Protestant Church, for the Jewish Synagogue, through a desire to study the Talmud; and made this his son a proselyte to Judaism too, at the age of seven. He still recollects the Lord's prayer, the Creed, and Ave Maria, which when a child he learned from his mother, who was a Catholic. He tells me, that since he began to think on the subject, he has always regretted, and often lamented with tears his misfortune, and that since he has studied the Talmud, he has never believed it, but always found objections to its doctrines, the utterance of which has rendered him suspected by the rabbies.

June 5.—The consul, Mr. Abbott, has taken peculiar interest in the Jew who is with us, on account of his having English passports, and thus being under his protection. I went over to Mr. Abbott with him to-day, to inform him of some more particulars concerning him, which he had not been able to communicate for want of an interpreter. The consul very kindly offered his assistance in getting his wife and children from Jerusalem, as soon as it shall be practicable on account of the plague. This seems absolutely necessary, as they are left there almost without support; and his intention is to leave for England as soon as possible. In the mean time he will stay with us, and I shall continue to read and converse with him. He has already read through the whole of the New Testament, and that with much attention,

and what is the most important, he seems to feel in some degree the need of its distinguishing doctrines, and in the same proportion their suitability to his own heart. I really hope he begins to perceive that it is a faithful saying and worthy of all reception, that Jesus came into the world to save sinners, though I would be cautious in indulging too sanguine hopes, as it is possible they may be blasted.

June 13.—The plague seems to be abating a little, at least there have not been so many deaths in the last two or three days.

June 20.—I become daily more satisfied and pleased with my Jew. He seems to receive the truths of the Gospel in their simplicity, with a ready mind and humble heart. He never uses those cavils and captious objections so current among the Jews; but whenever he raises a difficulty, it is with seriousness, and he weighs the answers with candour. He at times quotes to me some passages of the Talmud, which may be used with advantage against Talmudistical Jews, and relates some sensible disputes he has had with some rabbies on such subjects.

July 10.—Though instances of the plague still occur, they are now so few and slight that there seems to be but little danger from it. The Jew is, therefore, desirous of going to Jerusalem to bring his wife hither, who, he thinks, will not be unwilling to change her creed with him, though she is by birth and descent a Jewess.

July 12.—The Jew set out with brother Muller, who is going to Sour, there to wait for an opportunity of going to Alexandria.

July 16.—I received a letter from Sour, with a note from the Jew, informing me of his safe arrival there, and his intention to proceed to Acre.

July 21.—A Jew from Safet, who has at different times bought Hebrew Scriptures from me, called to-day for the same purpose. I am very much grieved that though there are Scriptures in the custom-house, I cannot in any way get them out. Though, however, I could not furnish him with the printed Word of God, which the enemy has

contrived to imprison, still I am not yet deprived of the opportunity of conversing with such as call for it, on its sacred and important contents.

July 28.—I received a Hebrew letter from the Jew from Jaffa, whence he is proceeding to Jerusalem.

Aug. 5.—The plague may now be considered as over here, though it still continues in Aleppo, Damascus, and the mountains, where the air is cooler. Safet is said to be much infected.

Aug. 10.—The poor Jew returned from Jerusalem, merely to inform us of the reasons why he had not brought his wife and children, not venturing to write from fear of the Jews, who watched him very closely, and apprehending we might doubt his sincerity. The reason for it was their illness. An English physician, from Alexandria, having called here on his way to Jerusalem, I hoped he might be there still, and wrote to him requesting him to afford the poor Jew what medical aid he should be able.

Aug. 11.—The Jew departed for Jerusalem again, furnished with the letter to the doctor.

Sept. 1.—Rumours of war are daily becoming more numerous and more serious. Numbers of Tartars (messengers of government) have lately arrived from Constantinople, for this place and Alexandria, and have spread reports so alarming, that not only many of the native Christians, but also some Franks have gone to the mountains.

Sept. 8.—I received a letter from Dr. Maddon, the English physician before mentioned, in which he informs me of the state of the poor Jew's family in Jerusalem, to whom he has kindly paid all the attention in his power, and who, he hopes, will soon recover, by attending to his prescriptions, and using the medicine he left with them. Reports of war so much occupy the minds of people in this country, that even this letter is not exempt from them.

Mrs. Dalton being anxious to return to Europe, Mr. Nicolayson agreed to accompany her and her child to Alexandria.

Sept. 12.—We set out this morning and reached Sida in the evening.

Sept. 13.—We reached Sour, and found the English vessel we wanted gone; three others however are in port bound for Alexandria.

Sept. 15.—We engaged a passage in the Austrian brig Moscardino, Capt. Auerbosi, and embarked towards evening.

Sept. 16.—We got under weigh. Wind contrary.

Sept. 18.—Wind still contrary.

Sept. 23.—We saw the English vessel, the Tino, coming from Damietta.

Sept. 24.—Before sun-rise a suspicious vessel was in sight, which we soon discovered to be a Greek cruiser. She first boarded the English vessel, still in sight, and then our's. The Tino, which was soon discharged, being empty, came alongside to see what they were going to do with our's. Being acquainted with Captain Hare, of the Tino, I spoke to him and he immediately came on board to us, saying, that as it was probable the Greeks would take the Austrian to Napoli di Romani, he should be happy to give us a passage in his vessel to Alexandria. I requested him to wait till our Captain, whom they had taken on board the cruiser, should return with the decision. After an hour and a half the Captain returned. The decision was as we had expected. The Greeks readily consented to our debarkation, and behaved very politely to us. What a claim has such a kind providence upon our gratitude.

Sept. 26.—We anchored in the harbour of Alexandria. The reports here threaten war.

Oct. 3.—As there was no vessel in port here, ready to sail in less than a month, I was desirous of availing myself of this opportunity for visiting Cairo, and therefore joined brother Muller again, who had come hither from Syria a day or two before me, and embarked in the evening on the canal.

Oct. 7.—We had a beautiful view of the Pyramids this morning at a considerable distance. Near sun-set we landed at Bourlak; rode to Cairo, and there took lodgings at Mr. Kruse's, a

missionary in the employ of the Church Missionary Society.

Oct. 8.—The brethren here are not sufficiently acquainted with the Jews, to be able to introduce me to any of them; but have promised to introduce me to a French physician, who having an extensive practice among the Jews, and being a Protestant, will both be able and willing to introduce me to some of them.

Oct. 10.—I had an opportunity of calling, with some of my missionary brethren, on the Coptic Patriarch, with whom I had a short conversation, chiefly on the Holy Land and Jerusalem, and the state of the Copts there. He seems rather favourable to the objects of the missionaries here, or at least friendly to the missionaries.

Oct. 11.—I called, with brother Gobat, on the French physician, who very readily promised to introduce me to some of the Jews, but thought it better to defer it till Saturday, as otherwise we should find none but women in the houses.

Oct. 13.—I met the French physician at brother Gobat's, and accompanied him on a visit to several Jewish families. His stay, however, in each place was so short, that I could have but very limited conversation with them on the nature and design of the Sabbath and the Feast of Tabernacles, which they had celebrated during the week; the booths of boughs, chiefly of the date tree, still remained in one or two of the houses. This being in memory of the wanderings of their fathers in the wilderness, it was indeed a subject that might be very usefully applied; but not being yet accustomed to the Egyptian dialect, which differs considerably from that of Syria, I found it difficult to enlarge upon it. After having visited several families in this hurried manner, I reminded the Doctor that I particularly wished to be introduced to some Caraites families. He readily complied with my wish, and we turned towards that part of the Jewish quarter, which is chiefly inhabited by this denomination. Having heard from Jews, both in Syria and here, much about the hatred which exists between the Talmud Jews and

these (one might say) Protestant Jews, I was rather surprised that they live in the same quarter. We unhappily found the house locked, and were told by some children, that the family was removed to some other house, where, however, they did not know. The Doctor seemed not to be acquainted with any others of this sect, and therefore took me to another family of Talmud Jews, more respectable than any we had yet visited. The head of the family, who I believe was a rabbi, was not present, but I found there an old rabbi from Hebron, travelling to collect money. This old man was exceedingly friendly and very ready, not to listen nor yet to discuss, but to talk, being evidently very desirous of displaying, not his Talmudical learning only, but also his philosophy, in which he said Aristotle and all his followers, until the present day, had only attained to the first degree, or, as he called it, circle, or ring, while the Talmud had placed him and other learned Jews in the seventh and highest degree. At length, however, I succeeded in bringing him to something like a discussion on the time of the Messiah's coming. But here he was as much beyond the Scriptures, as in philosophy he was beyond Aristotle. For notwithstanding all that I could adduce from Scripture to prove the time past, he still maintained, on the ground of some Talmudical assertion connected with a perverted interpretation of Haggai ii. 9., that within twelve years the period of the Messiah's coming would arrive. Had I been willing to enter into a discussion of his philosophical notions, it would have been endless; but though I always endeavoured to lead him to more sober considerations and more important topics, still in the confidence of his ability, he was willing to shew his skill on these also. When he heard that I intended soon to return to Alexandria, he seemed much rejoiced at the idea of our taking a boat together. I hope I shall see him again some time or other in Hebron. Being persuaded that some of those peculiarities which render intercourse with Jews in Palestine difficult, did not exist here, I had anticipated greater facility in

getting acquainted with Jews. This idea I indeed find confirmed by fact, but then here are obstacles of a different nature, so that being now in some degree acquainted with the peculiar character and situation of Jews in Palestine, I feel happy that my lot has fallen among them. The mercantile character of the Jews here, renders them more open for the first visit, but when you call again, and they find that your line of business lies beyond the things of this world, they turn to you a deaf ear and seem to ask, how could you come to call upon me? A man like Mr. Wolff, however, might do much good here by a *visit*, and any other well qualified missionary, if *stationed* here, would find that by "patient continuing in well doing," a door of usefulness would be gradually opened, some general impression made, and a few individuals at least brought to the knowledge of "the truth as it is in Jesus." I was much grieved not to be able to see some Caraites Jews; hoping, however, that I might prolong my stay till after next Saturday, I gladly accepted of the Doctor's promise of then introducing me to some of them.

Intending to accompany Mrs. Dalton to Malta, he proceeds to detail the account of their dangerous voyage, by which they were again led to return to Beyrout.

Dec. 26.—The Pelorus is returned and will soon sail for Malta, but the wind is contrary.

Dec. 28.—We were suddenly called on board.

Jan. 5, 1828.—After having been detained so long in the harbour by contrary wind and storms, the Pelorus set sail this morning, and all the convoy, consisting of thirteen vessels, got out of port with a contrary and high wind. We found our vessel leak.

Jan. 6.—A tremendous storm arose. Our vessel making more water, we steered towards Rhodes in the afternoon, but in a few hours found it impossible to stand so close to the wind as to reach that island. The storm increasing towards evening, and the Pelorus, which had been close in sight all the day, not having taken the

least notice of the signal of distress which we had had flying almost the whole day, the Captain held a consultation with the sailors on deck, and they determined to sail for Cyprus in order to save our lives.

Jan. 8.—We saw the land of Cyprus, after two most dreadful nights spent in constant danger.

Jan. 9.—We were near the shore in the morning, north of Larnica. The island was inclosed in thick clouds, the Captain unacquainted with the coast and the port, the wind tremendous, and our vessel so leaky a-head, that we were obliged to keep before the wind. About noon, when the storm raged more than ever, the clouds dispersed from off the land, and we found ourselves almost on a sand bank. Orders were given to steer off obliquely, but had not the wind changed at that very moment, so as to have carried us out from it, it would have been very difficult to have escaped shipwreck. I thanked God that I had just come upon deck to witness this his merciful interposition for our safety! In the afternoon we safely anchored in the roads of Larnica.

Jan. 10. Another vessel of our convoy came in here in distress.

Jan. 13.—We learned from the Austrian consul that another vessel of our convoy had been lost off Paphos, and the captain and several of the sailors perished. What mercy then that we did not share the same fate with them! Finding that our captain, after having patched up the leaks, would neither have the vessel thoroughly examined, nor discharge part of the too heavy cargo, we all quitted the vessel.

Jan. 14.—We learned that a vessel was ready to sail for Beyrout in a few days. Having thus providentially been brought back almost to Syria, I could not but avail myself of this opportunity to return to Beyrout, whether there should be war or peace.

Feb. 22.—In our way to Acre we met with the Jew returning from Safet. He is now here, and daily reads and studies the Scriptures, on the contents of which I daily converse with him. His wife gives her full consent to his proceedings, reads the New Testament,

and professes herself a Christian. She is evidently better pleased among the missionary families here, than she was among the Jews in Jerusalem, and it may be hoped that she will gradually be made acquainted with those principles which make the difference. As something very unusual took place with him, during my absence, of which we cannot well judge till we see the issue, I must defer saying any thing farther about his character, till the event shall have decided it.

Feb. 26.—A respectable Jewish merchant in town has succeeded in getting out a box of Hebrew books from the custom-house, in the hope of obtaining all the Old Testaments it contained, at the usual cheap rate. Thus another portion of the bread of life has got among that people. May the Lord in mercy incline them to study it with candour, and open their eyes to see that all the prophets have spoken of Christ, that thus the law may become a school-master to them to lead them to Christ!

March 1.—The Jews have again applied for all the Prophets I have, though bound up with the New Testament. This might seem a favourable opportunity of introducing that among them; but knowing what they have done with it in former instances, I think it would be wrong to let them have it. I had a conversation with the Jew, who called for the books, more solemn than usual, but, poor fellow, it seems to be all lost upon him!

March 5.—The Jew, in consequence of those circumstances already alluded to, embarked to-day with his family for Safet. Thus my hope of having his assistance in my studies has failed.

March 13.—The merchant from the city called with his son and two other Jews, who again wished to buy books. We had some conversation on the object of Bible and Tract Societies, on the nature and connection of the Old and New Covenants, and on the character of Christ, as the Son of God, on which subject I referred them to Ps. ii. 7. The merchant is a very respectable man, and more like a European in his manners and character than any I have seen in this country.

NOTICES.

THE account of the Proceedings of the Anniversary Meetings of the Oxford and Berkshire Auxiliary Societies, is unavoidably postponed.

THE Ladies who have undertaken the superintendence of the Ladies' Sale of Work on the 27th and 28th April next, will feel obliged if their friends who kindly intend to forward articles for such Sale, will mark them with the prices at which they wish to have them sold, leaving, however, a discretion with the Ladies who conduct the Sale to

make alterations, if they find it needful to do so. Articles sent in by the 20th of April will be in time, although the earlier they are received, the more convenient.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, April 5.

Subject.

THE SABBATH.

Exod. xx. "Remember the Sabbath Day to keep it holy."

* * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Byard, Miss, collected by her	1	1	8
Hornidge, Miss, collected by her	3	3	0
Letterman, C. J., Esq., 12, Prince's Street, Blackfriars	5	0	0
Thank Offering, for Mercies received	3	0	0
Upjohn, late Mr. Jesse, Shaftesbury, £20., new 4 per Cents, deducting Legacy Duty, &c.	18	5	5
Wood, Mrs. John, Waltham Abbey	0	10	0
Bath, by James Hammett, Esq.	270	0	0
Berkshire, Wallingford, by Rev. J. Langley	21	16	6
Blackburn, by Mr. John Eccles	4	0	0
Boston, Lincolnshires, by Rev. R. Conington	24	2	1
Bradley, Staffordshire, by Miss E. Browne	1	6	0
Burton on Trent, by Mrs. Dancer	3	0	0
Cambridge, by Rev. C. Simeon.			
General Purposes	235	17	0
Heb. Old and New Test.	2	2	0-237 19 0
Cambridge Under-graduates, by R. J. Jebb, Esq.	20	9	6
Carlisle, by Mr. Jeremiah Brown	20	0	0
Chester, by G. B. Granville, Esq.	98	16	10
Dorchester Ladies, by Rev. J. L. Jackson	25	10	0
Sherborne, by Misses A. and H. Spratt	9	10	0
Hambleton, by the Rev. H. C. Ridley	3	8	6
Hamburg. by Mr. John O'Neill.			
Miss Willerton's Box	0	11	9
Mr. O'Neill's do.	0	11	9
Mr. Donald's do.	0	16	6— 2 0 0
produce of sale of Ladies' Work	9	0	0
by L. Charlesson, Esq.	2	12	0
by Rev. T. Gell	4	5	4
by Rev. W. Bushe	600	0	0
by Rev. Philip Aubin	13	12	6
by Mrs. Pearse	5	9	8
by Joshua Dixon, Esq.			
General Purposes	62	6	0
Heb. Old and New Test.	2	2	0—64 8 0
Lichfield, by W. G. Bird, Esq.	3	3	0
London: Camberwell and Peckham, by Miss O. C. Gay	16	18	0
Clerkenwell Ladies, by Mrs. Horner	19	18	5
Hackney and Clapton Ladies, by Mrs. Barker	10	16	0
Kensington, by Mrs. Stevens	3	11	0

Maidenhead,	by Mrs. Bishop	7	14	0
Manchester Ladies,	by B. Braidley, Esq.	120	0	0
Margate,	by Miss Jarvis.			
	General Purposes ..	7	0	0
	Schools	1	0	0
Melton Mowbray,	by Mrs. Caldecott	10	10	0
Newbury,	by W. Roe, Esq.	8	1	0
Norfolk and Norwich Ladies,	by Miss Hancock.			
	General Purposes	76	1	8
	Heb. Old and New Test.	89	8	3
	Schools	38	5	1
	Palestine Fund	13	0	0
Northampton,	by Miss Smithson	5	0	0
Oxford,	by Rev. J. Hill	30	0	0
Portsmouth,	by J. Allcot, Esq.	24	17	0
Rochester,	by Rev. W. T. Staines	2	10	0
Scotland: Aberdeen,	by W. Brown, Esq.	25	0	0
	Gatehouse-of-Flect, by J. F. Gordon, Esq.	2	2	0
	Kilmarnock, Ayrshire, by W. Cuninghame, Esq.	18	6	4
	Stranraer Society, by Rev. J. McGregor	5	0	0
Sheffield,	by R. Hodgson, Esq.	71	15	0
Southampton,	by Sir M. Blakiston, Bart.	17	14	10
Spratton,	by Miss Bullivant	2	13	6
St. Alban's, St. Peter's (Rev. C. M. Norman, Minister,) collected after a Sermon, by Rev. I. Saunders ..		9	0	0
St. Ives,	by Miss Osborn, for Hebrew Test. ..	8	0	0
Statford on Avon,	by Mrs. Knottesford	20	13	3
Streatley, near Reading,	by Miss Emma Willoughby	3	12	0
Tamworth,	by Miss Blick.			
	General Purposes ..	22	3	10
	Heb. Old & New Test.	1	0	0
Taunton,	by Rev. J. H. Stephenson.			
	General Purposes ..	60	0	0
	Heb. Old & New Test.	1	1	0
Wellington, Somerset	(Rev. J. Jarrat, Rector,) collected after a Sermon, by Rev. J. B. Cartwright	6	0	0
Worcester,	by Rev. D. Morgan	63	7	1
	General Purposes	22	18	10
	Hebrew Testament ..	0	10	6
Worthing,	by Miss Burford, for Hebrew Test. ..	4	0	0
Yarmouth,	by Mrs. S. Burton	6	1	0
Yeovil,	by Rev. R. Phelips			
	General purposes	5	14	8
	Heb. Old and New Test.	2	0	0
York,	by Jonathan Gray, Esq.	40	0	0

Note.—In our Number for February, the £3. 16s. acknowledged on account of “Irish Pocket Books,” should have been for “Hebrew Old and New Testament Fund.”

NOTICES TO CORRESPONDENTS.

“Charles” has been received, and will appear.

The Provisional Committee have again requested us to acknowledge for them, the following Sums, received on account of the Warsaw Institution.

Mr. J. Mayo, Yeovil, omitted	0	10	6	Miss Prichard, Muriavance, Shrewsbury	4	0	0
Friend, by Rev. J. Beddy	1	0	0	Mrs. Painter, Yeovil	1	1	0
Rev. Mr. Burmier, Switzerland, by Rev. C. Scholl	1	0	0	Mrs. Dickenson, do.	1	0	0
Poor woman, at Norwich, by lending Expositors	0	1	6	Rev. E. Harben, do.	1	1	0
Tralee (Ireland) Society, by Mrs. A. B. Rowan	10	0	0	Miss Newman, do.	1	0	0
J. L. C., by Rev. J. H. Stewart	1	0	0	Mr. Winter, do.	0	10	6
Rev. P. French, Burton on Trent	1	0	0	Mrs. Spencer, do.	0	10	0
Mrs. French, do.	1	0	0	Mrs. Moore, do.	0	10	0
Mrs. Howlett, Blackburn	1	0	0	Mrs. Fitzherbert, do.	1	0	0
Mrs. Shapland, Worcester	0	10	6	Sums under 10s. do.	0	15	0
S. E., Worcester	5	0	0	Mrs. Aaron Foster & Friends, Lincoln	2	2	0
				Miss Reed, of Newent, coll. by her	1	0	0

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